

صحيح
مسلم

Ṣaḥīḥ Muslim

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BOOK
OF
GOVERNMENT

THE QURAYSH'S LEADERSHIP

[4115-1]. (Dar al-Salam 4473) 'Abdullah ibn Maslamah ibn Qa'nab and Qutaybah ibn Sa'id narrated:ⁱ both said: al-Mughirah (meaning al-Hizami) narrated [H]. Also, Zuhayr ibn Harb and 'Amr al-Naqid narrated; both said: Sufyan ibn 'Uyaynah narrated; both from Abu al-Zinad; from al-A'raj; from Abu Hurayrah. He said: 'God's Messenger (peace be upon him) said: but in Zuhayr's narration: attributing it to the Prophet (peace be upon him); and 'Amr said: narrating: "In this matter [of government] people submit to the Quraysh: the Muslims to [the Quraysh's] Muslims, and the unbelievers to [the Quraysh's] unbelievers".'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا الْمُغِيرَةُ (يَعْنِيَانِ الْحَزَامِيَّ) ح. وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعَمْرُو النَّاقِدُ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، كِلَاهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِي حَدِيثِ زُهَيْرٍ: يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالَ عَمْرُو رِوَايَةً: «النَّاسُ تَبْعُ لِقُرَيْشٍ فِي هَذَا الشَّأْنِ: مُسْلِمُهُمْ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ لِكَافِرِهِمْ».

[4116-2]. (Dar al-Salam 4474) Muhammad ibn Rafi' narrated: 'Abd al-Razzaq narrated; Ma'mar narrated; from Hammam ibn Munabbih. He said: 'This is what Abu Hurayrah narrated to

i. Related by al-Bukhari, 3495.

us from God's Messenger (peace be upon him)', mentioning several hadiths, including: 'And God's Messenger (peace be upon him) said: "In this matter [of government] people submit to the Quraysh: their Muslims follow [the Quraysh's] Muslims and their unbelievers follow [the Quraysh's] unbelievers".'

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «النَّاسُ تَبِعُ لِقُرَيْشٍ فِي هَذَا الشَّأْنِ: مُسْلِمُهُمْ تَبِعَ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبِعَ لِكَافِرِهِمْ».

[4117-3]. (Dar al-Salam 4475) Yahya ibn Habib al-Harithi narrated to me: Rawh narrated; Ibn Jurayj narrated; Abu al-Zubayr narrated to me; that he heard Jabir ibn 'Abdullah say: 'The Prophet (peace be upon him) said: "People follow the Quraysh's [lead] in what is good and what is evil".'

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «النَّاسُ تَبِعُ لِقُرَيْشٍ فِي الْخَيْرِ وَالشَّرِّ».

[4118-4]. (Dar al-Salam 4476) Ahmad ibn 'Abdullah ibn Yunus narrated:ⁱ 'Asim ibn Muhammad ibn Zayd narrated; from his father; he said: 'Abdullah said: 'God's Messenger (peace be upon him) said: "This matter [of leadership] will remain with the Quraysh even when only two people are left".'

i. Related by al-Bukhari, 3501, and 7140.

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ بْنِ زَيْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ».

[4119–5]. (Dar al-Salam 4477) Qutaybah ibn Sa'īd narrated: Jarir narrated; from Husayn; from Jabir ibn Samurah; he said: I heard the Prophet (peace be upon him) say [H]. Also, Rifa'ah ibn al-Haytham al-Wasiti narrated (his text): Khalid (meaning Ibn 'Abdullah al-Tahhan) narrated; from Husayn; from Jabir ibn Samurah. He said: 'I visited the Prophet (peace be upon him) with my father, and I heard him say: "This matter [of government] shall not be over until they have had 12 caliphs". He then said something I did not hear well. I said to my father: "What did he say?" He said: "All of them from the Quraysh".'

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ حُصَيْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ح. وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ (وَاللَّفْظُ لَهُ)، حَدَّثَنَا خَالِدٌ (يَعْنِي ابْنَ عَبْدِ اللَّهِ الطَّحَّانَ)، عَنْ حُصَيْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتُهُ يَقُولُ: «إِنَّ هَذَا الْأَمْرَ لَا يَنْقُضِي حَتَّى يَمُضِيَ فِيهِمْ اثْنَا عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِكَلَامٍ خَفِيَ عَلَيَّ. قَالَ: فَقُلْتُ لِأَبِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4120–6]. (Dar al-Salam 4478) Ibn Abi 'Umar narrated:ⁱ Sufyan narrated; from 'Abd al-Malik ibn 'Umayr; from Jabir ibn Samurah. He said: 'I heard the Prophet (peace be upon him) say: "People's affairs will continue to be right as long as 12

i. Related by al-Bukhari, 7222, and 7223.

men will rule them". Then the Prophet said a word that I did not gather. I asked my father: "What has God's Messenger said?" He said: "All of them from the Quraysh".'

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا مَا وَلِيَهُمْ اثْنَا عَشَرَ رَجُلًا». ثُمَّ تَكَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَلِمَةٍ خَفِيَتْ عَلَيَّ، فَسَأَلْتُ أَبِي مَاذَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4121-000]. (Dar al-Salam 4479) Qutaybah ibn Sa'id narrated: Abu 'Awanah narrated; from Simak; from Jabir ibn Samurah; from the Prophet (peace be upon him): the same text, but he did not mention, 'People's affairs will continue to be right'.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ. وَلَمْ يَذْكُرْ: «لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا».

[4122-7]. (Dar al-Salam 4480) Haddab ibn Khalid al-Azdi narrated: Hammad ibn Salamah narrated; from Simak ibn Harb; he said: I heard Jabir ibn Samurah say: 'I heard God's Messenger (peace be upon him) say: "Islam will continue to be strong up to 12 caliphs". He then said a word I did not make out. I said to my father: "What did he say?" He said: "All of them from the Quraysh".'

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَزَالُ الْإِسْلَامُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً». ثُمَّ قَالَ كَلِمَةً لَمْ أَفْهَمْهَا، فَقُلْتُ لِأَبِي: مَا قَالَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4123–8]. (Dar al-Salam 4481) Abu Bakr ibn Abi Shaybah narrated:ⁱ Abu Mu‘awiyah narrated; from Dawud; from al-Sha‘bi; from Jabir ibn Samurah. He said: ‘The Prophet (peace be upon him) said: “This matter [of government] will remain strong up to 12 caliphs”. He then said something which I did not make out. I said to my father: “What did he say?” He said: “All of them from the Quraysh”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزَالُ هَذَا الْأَمْرُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَقُلْتُ لِأَبِي: مَا قَالَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4124–9]. (Dar al-Salam 4482) Nasr ibn ‘Ali al-Jahdami narrated: Yazid ibn Zuray‘ narrated; Ibn ‘Awn narrated [H]. Also, Ahmad ibn ‘Uthman al-Nawfali narrated (his text): Azhar narrated; Ibn ‘Awn narrated; from al-Sha‘bi; from Jabir ibn Samurah. He said: ‘I went to see God’s Messenger (peace be upon him) and my father was with me. I heard him say: “This faith will continue to be strong and firm up to 12 caliphs”. Then he said a word which people did not let me hear. I asked my father: “What did he say?” He said: “All of them from the Quraysh”.’

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا ابْنُ عَوْنٍ، ح. وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ (وَاللَّفْظُ لَهُ)، حَدَّثَنَا أَزْهَرُ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: انْطَلَقْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعِيَ أَبِي، فَسَمِعْتُهُ يَقُولُ: «لَا يَزَالُ هَذَا الدِّينُ عَزِيزًا مَنِيعًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً». فَقَالَ كَلِمَةً صَمْنِيهَا النَّاسُ. فَقُلْتُ لِأَبِي مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

i. Related by Abu Dāwūd, 4280.

[4125-10]. (Dar al-Salam 4483-4484) Qutaybah ibn Sa'id and Abu Bakr ibn Abi Shaybah narrated: both said: Hatim (who is Ibn Isma'il) narrated; from al-Muhajir ibn Mismar; from 'Amir ibn Sa'd ibn Abi Waqqas. He said: 'I wrote to Jabir ibn Samurah [sending it] with my servant, Nafi', requesting him to tell me something he heard from God's Messenger (peace be upon him). He wrote to me: "I heard God's Messenger (peace be upon him) say on a Friday, the day the Aslami was stoned: 'The faith will remain until the Day of Judgement, or that you will have had 12 caliphs, all of them from the Quraysh'. And I heard him say: 'A small band of Muslims shall take over the white palace, Khosrow's Palace, or Al Khosrow's Palace'. And I heard him say: 'There will be liars shortly before the Day of Judgement, so beware of them'. And I heard him say: 'If God gives plenty to any of you, let him start with himself and his family'. And I heard him say: 'I shall be the first at the pool'.'"

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا حَاتِمٌ (وَهُوَ ابْنُ إِسْمَاعِيلَ)، عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ غُلَامِي نَافِعٍ، أَنْ أَخْبِرَنِي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: فَكَتَبَ إِلَيَّ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ جُمُعَةٍ، عَشِيَّةَ رُجْمِ الْأَسْلَمِيِّ يَقُولُ: «لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ، أَوْ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ». وَسَمِعْتُهُ يَقُولُ: «عَصِيَّةٌ مِنَ الْمُسْلِمِينَ يَفْتَتِحُونَ الْبَيْتَ الْأَبْيَضَ، بَيْتَ كِسْرَى، أَوْ آلِ كِسْرَى». وَسَمِعْتُهُ يَقُولُ: «إِنْ بَيْنَ يَدَيِ السَّاعَةِ كَذَابِينَ فَاحْذَرُوهُمْ». وَسَمِعْتُهُ يَقُولُ: «إِذَا أَعْطَى اللَّهُ أَحَدَكُمْ خَيْرًا، فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ». وَسَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى الْحَوْضِ».

Muhammad ibn Rafi‘ narrated: Ibn Abi Fudayk narrated; Ibn Abi Dhi‘b narrated; from Muhajir ibn Mismar; from ‘Amir ibn Sa‘d; that he sent to Ibn Samurah al-‘Adawi: ‘Narrate to us what you heard from God’s Messenger (peace be upon him)’. He said: ‘I heard God’s Messenger (peace be upon him) say’: He added a similar text to Hatim’s narration.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنْ مُهَاجِرِ بْنِ
مِيسَرٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّهُ أَرْسَلَ إِلَى ابْنِ سَمُرَةَ الْعَدَوِيِّ: حَدَّثْنَا مَا سَمِعْتَ مِنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ. فَذَكَرَ نَحْوَ حَدِيثِ حَاتِمٍ.

Text Explanation

The hadiths in this chapter confirm the status of the Quraysh, the main Arabian tribe to which the Prophet belonged. In hadith No. 4116, the Prophet says: ‘In this matter [of government] people submit to the Quraysh: their Muslims follow [the Quraysh’s] Muslims and their unbelievers follow [the Quraysh’s] unbelievers’. And in hadith No. 4118, the Prophet says: ‘People follow the Quraysh’s lead in what is good and what is evil’. Further, the Prophet says that the matter of leadership remains with the Quraysh even when only two people among them are left.

All these hadiths and similar ones confirm that the matter of government and the position of caliph belong to the Quraysh and that it should not be given to anyone else. This was unanimously agreed upon at the time of the Prophet’s Companions and succeeding generations. Those who argued otherwise were deviant people who had no valid argument in the face of the unanimity of the Prophet’s Companions, the *tabi‘in* and the following generations, as well as the authentic hadiths. *Qadi ‘Iyad* said:

The condition that the ruler should belong to the Quraysh is agreed by all scholars. Abu Bakr and ‘Umar cited it to the

Ansar on the day of selecting the first caliph and none of them objected. Scholars consider this one of the questions unanimously agreed upon. None has quoted any statement or action by the early scholars objecting to what we have said. The same applies to all succeeding generations.

No attention needs to be paid to what al-Nazzam said or those who agreed with him whether they belonged to the Khawarij or other deviant groups, claiming that it could be assigned to a non-Qurayshi. Nor should attention be paid to the stupid argument of Dirar ibn 'Amr who said that a non-Qurayshi is preferable because he is easier to remove if he deviates. This is a false argument, and it is contrary to the unanimous view of all Muslims, but God knows best.

In hadith No. 4117, the Prophet says: 'People follow the Quraysh's lead in what is good and what is evil'. This means that the Arabs follow the Quraysh under Islam as they followed them in pre-Islamic days, as mentioned in the hadith before it. Before Islam, the Quraysh were the leading tribe in Arabia, the custodians of the Haram, i.e., the Ka 'bah, and the ones who looked after the pilgrims who visited Makkah for hajj. The other Arabian tribes took an attitude of 'wait and see' towards Islam, essentially awaiting what the Quraysh would do. When the Quraysh believed in Islam, the rest of the Arabs followed suit. Delegations from all over Arabia came to the Prophet and accepted Islam in large numbers. The same was the case under Islam, as the caliphs belonged to them and other Arabs submitted to their rule.

The Prophet (peace be upon him) explained that this will continue for the rest of life, as long as there remain only two people belonging to the Quraysh. This has been the case as the Prophet stated. From the Prophet's time up to the present, the caliphs belonged to the Quraysh, with no competition from any quarter. It will remain so, as long as two of them remain, as the Prophet said. *Qadi 'Iyad* said: 'Al-Shafi'i's disciples cite this hadith in support of their view of the special merit of al-Shafi'i, but the hadith does not give any evidence

in support of their view because it gives the Quraysh priority in regard to the post of caliph only'. In answer, I would say that the hadith certainly gives the Quraysh a special merit that distinguishes them, and al-Shafi'i belonged to the Quraysh.ⁱ

Hadith No. 4119, quotes the Prophet: 'This matter [of government] shall not be over until they have had 12 caliphs. All of them from the Quraysh'. In the next hadith, he says: 'People's affairs will continue to be right as long as 12 men will rule them. All of them from the Quraysh'. And in hadith No. 4122: 'Islam will continue to be strong up to 12 caliphs. All of them from the Quraysh'. *Qadi 'Iyad* said:

Two questions are raised here. The first is that another hadith quotes the Prophet as saying: 'The Caliphate will continue after me for 30 years, then become a kingdom'. This is contrary to the hadith that mentions 12 caliphs because those 30 years only witnessed four caliphs, followed by al-Hasan ibn 'Ali who was given the pledge of allegiance but did not stay for more than a few months. In answer, we say that the hadith that mentions that the caliphate lasts 30 years refers to the succession of prophethood. It is clearly stated in some narrations: 'The prophethood is succeeded by a caliphate for 30 years then it becomes a kingdom'. This is not a condition in reference to the 12. The other question is that those who became caliphs were more than 12. This is an erroneous objection because the Prophet did not say that the number of caliphs would only be 12. He said that 12, would be caliphs. This has taken place, and the fact that others assumed this post after them does not affect the validity. It is so if the statement applies to all who rule, but it is possible that what was intended was that the Prophet referred to those who were just and deserved the post. Some have already gone, and the number will be completed before the Day of Judgement.

i. The argument of *Qadi 'Iyad* and the response of Imam al-Nawawi is an example of the sort of rivalry that existed between the followers of different schools of thought.

It is also said that it means that they will be at the same time, with each of them being followed by a community. It might have happened if we look carefully at historical periods. After Year 430 AH, 1039 CE, there were three in the Andalus alone, each of them claiming the caliphate and assuming the title, caliph. At the same time another one was in Egypt and there was the Abbasid Caliph in Baghdad. In addition, there were others claiming it in different parts of the world. This interpretation is supported by a hadith related later in Muslim's *Sahih*: 'There will be caliphs and they will be many. The people asked: What do you bid us to do? He said: Honour your pledges to the first then the next one'.

Another possibility is that the hadith refers to those who enhance the status of Islam during their reigns and who have the support of the entire Muslim community, as in a hadith related in Abu Dawud's *Sunan* anthology: 'under each of whom the Muslim community is united'. This was the case before the problems that plagued the Umayyads and their disputes during the reign of Yazid ibn al-Walid when the Abbasids rebelled against him. Other possibilities may be suggested, but God knows best what His Messenger intended.

In hadith No. 4125, the Prophet says: 'A small band of Muslims shall take over the white palace, Khosrow's Palace'. This is another sign of prophethood as the Muslims took it over during the reign of 'Umar ibn al-Khattab. In the same hadith, the Prophet is quoted: 'If God gives plenty to any of you, let him start with himself and his family'. This is the same as the hadith that says: 'Begin with yourself, then your dependants'. He also said: 'I shall be the first at the pool'. This means that on the Day of Judgement the Prophet will be ahead of his community at the pool where he will give them to drink.

Transmission

The second chain of transmission of hadith No. 4125, includes: 'from 'Amir ibn Sa'd; that he sent to Ibn Samurah al-'Adawi'. This is how

the name occurs in all copies, al-‘Adawi. *Qadi* ‘Iyad said: ‘This is a misspelling. Jabir ibn Samurah is not ‘Adawi, but ‘Amiri, as he belonged to the clan of ‘Amir ibn Sa‘sa‘ah, and the wrong spelling made it ‘Adawi, but God knows best’.



TO APPOINT OR NOT TO APPOINT A SUCCESSOR

[4126-11]. (Dar al-Salam 4485) Abu Kurayb Muhammad ibn al-'Ala' narrated:ⁱ Abu Usamah narrated; from Hisham ibn 'Urwah; from his father; from Ibn 'Umar. He said: 'I attended my father when he was stabbed. People praised him and said: "May God reward you well". He said: "Hopeful and fearful". They said: "Choose a successor". He said: "Shall I bear responsibility for you when alive and dead? I wish I come out of it even: neither for nor against myself. If I appoint a successor, one who is better than myself [meaning Abu Bakr] appointed a successor; and if I leave it up to you, one who is better than myself, God's Messenger (peace be upon him), did that". 'Abdullah said: "When he mentioned God's Messenger (peace be upon him) I realized that he would not appoint a successor".'

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: حَضَرْتُ أَبِي حِينَ أُصِيبَ، فَأَثْنُوا عَلَيْهِ وَقَالُوا: جَزَاكَ اللَّهُ خَيْرًا. فَقَالَ: رَاغِبٌ وَرَاهِبٌ. قَالُوا: اسْتَخْلِفْ. فَقَالَ: أَتَحْمَلُ أَمْرَكُمْ حَيًّا وَمَيِّتًا؟ لَوَدِدْتُ أَنَّ حَظِّي مِنْهَا الْكَفَافُ، لَا عَلَيَّ وَلَا لِي. فَإِنْ اسْتَخْلِفْتُ فَقَدْ اسْتَخْلَفْتُ مَنْ هُوَ خَيْرٌ مِنِّي - يَعْنِي أَبَا بَكْرٍ - وَإِنْ أَتْرَكْتُكُمْ فَقَدْ تَرَكْتُكُمْ مَنْ هُوَ خَيْرٌ مِنِّي،

i. Related by al-Bukhari, 7217.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ عَبْدُ اللَّهِ : فَعَرَفْتُ أَنَّهُ حِينَ ذَكَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُ مُسْتَخْلِفٍ .

[4127-12]. (Dar al-Salam 4486) Ishaq ibn Ibrahim, Ibn Abi 'Umar, Muhammad ibn Rafi' and 'Abd ibn Humayd narrated with similar wordings:ⁱ 'Abd al-Razzaq (Ishaq and 'Abd said: 'reported' and the other two said: 'narrated'); Ma'mar reported; from al-Zuhri; Salim reported to me; from Ibn 'Umar. He said: 'I visited Hafsah and she said: "Do you know that your father will not appoint a successor?" I said: "He would not do that!" She said: "But he will". I said an oath that I will speak to him about that.

'I did not speak. The following day came and I did not open the subject. I felt as if I was carrying a mountain in my right hand. I went back to him and entered his room. He asked me about people's conditions and I told him. Then I said to him: "I have heard people saying something and I swore to say it to you. They claim that you are not appointing a successor. Had you had an attendant looking after your camels or a shepherd looking after your sheep, and he came to you leaving his work, you would feel that he has abandoned his trust. Looking after the people is much more serious". He accepted what I said. He put down his head for a while then lifted it to me and said: "God, Mighty and Exalted, shall protect His religion. If I do not appoint a successor, God's Messenger (peace be upon him) did not appoint one, and if I do appoint a successor, Abu Bakr did that". By God, when he mentioned God's Messenger and Abu Bakr, I realized that he would not equate anyone with God's Messenger (peace be upon him) and that he would not appoint a successor'.

i. Related by Abu Dāwūd, 2939; al-Tirmidhi, 2226.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، وَالْفَاطِمَةُ مُتَقَارِبَةٌ. قَالَ إِسْحَاقُ وَعَبْدُ أَخْبَرَنَا وَقَالَ الْآخَرَانِ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمٌ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى حَفْصَةَ، فَقَالَتْ: أَعْلِمْتَ أَنَّ أَبَاكَ غَيْرُ مُسْتَخْلِفٍ؟ قَالَ قُلْتُ: مَا كَانَ لِيَفْعَلَ. قَالَتْ: إِنَّهُ فَاعِلٌ. قَالَ: فَحَلَفْتُ أَنِّي أَكَلَّمُهُ فِي ذَلِكَ.

فَسَكَتُ حَتَّى غَدَوْتُ وَلَمْ أَكَلَّمْهُ. قَالَ: فَكُنْتُ كَأَنَّمَا أَحْمِلُ بِيَمِينِي جَبَلًا، حَتَّى رَجَعْتُ فَدَخَلْتُ عَلَيْهِ. فَسَأَلَنِي عَنْ حَالِ النَّاسِ، وَأَنَا أَخْبِرُهُ. قَالَ: ثُمَّ قُلْتُ لَهُ: إِنِّي سَمِعْتُ النَّاسَ يَقُولُونَ مَقَالَةً فَالَيْتُ أَنْ أَقُولَهَا لَكَ. زَعَمُوا أَنَّكَ غَيْرُ مُسْتَخْلِفٍ، وَإِنَّهُ لَوْ كَانَ لَكَ رَاعِي إِبِلٍ، أَوْ رَاعِي غَنَمٍ، ثُمَّ جَاءَكَ وَتَرَكَهَا، رَأَيْتَ أَنْ قَدْ ضَيَّعَ. فِرْعَايَةُ النَّاسِ أَشَدُّ. قَالَ: فَوَافَقَهُ قَوْلِي، فَوَضَعَ رَأْسَهُ سَاعَةً ثُمَّ رَفَعَهُ إِلَيَّ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ. وَإِنِّي لَأَنْ لَا أَسْتَخْلِفُ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَسْتَخْلِفْ. وَإِنْ أَسْتَخْلِفُ فَإِنَّ أَبَا بَكْرٍ قَدْ اسْتَخْلَفَ. قَالَ فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ ذَكَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ، فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ لِيَعْدِلَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدًا، وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ.

Text Explanation

In the first hadith, No. 4126, 'Umar says: 'hopeful and fearful'. This means that people are of two types: one has hopes and the other fears. This means that some hope for something that I have and others fear me. It is also said that he meant that he himself was hopeful for what is in store with God, and feared His punishment. As such, he is saying to those attending him that he did not care for what they said. Another suggestion is that he was referring to the post of caliph, and that people are either eager to have it and he would not want to choose such a person because of his desire for it, while he would not choose the other who dislikes it because he fears that such a person would not be up to the task.

‘Umar said: ‘If I appoint a successor, one who is better than myself appointed a successor, and if I leave it up to you, one who is better than myself, God’s Messenger (peace be upon him), did that’. Muslims are unanimous that when indications of death appear, or before that, a caliph may appoint a successor and equally may not do so. If he does not, he follows the Prophet’s example, and if he does, he follows Abu Bakr’s example. They all agree that the position of caliph may be assumed by the appointment of a successor and may be filled by a choice from among the main figures in the community. Further unanimity allows a caliph to assign the choice of a successor to a group of the community, as ‘Umar did when he appointed a committee of six to perform the task, and whereby the appointment of a caliph is a duty of the Muslim community. This is a religious duty, not a duty dictated by reason.

What is reported that al-Asamm said that it is not a duty, while others said that it is a logical, not religious duty are incorrect views. Al-Asamm’s view is refuted by the unanimity of scholars before him. He cannot cite in argument that the Prophet’s Companions were without a caliph when they met on the day the Prophet passed away, nor in the three days when consultation was being made after ‘Umar passed away. The Prophet’s Companions were on both occasions going through a process of choosing whom to appoint. The other view is manifestly wrong because logic and reason do not impose a duty nor recommend nor discourage something. This occurs by custom and tradition, not by itself.

The hadith, in its two versions, provides clear evidence that the Prophet (peace be upon him) did not appoint a successor. This is unanimously agreed upon by Sunni Muslims and others. *Qadi ‘Iyad* said:

Bakr, ‘Abd al-Wahid’s nephew, claims that the Prophet stated that Abu Bakr was his successor, while Ibn Rawandi said that the Prophet made al-‘Abbas his successor. The Shia alleged that he appointed ‘Ali as his successor. All these are wild and false claims betraying audacious fabrication and sullen impudence.

The Prophet's Companions unanimously chose Abu Bakr, and were unanimous in putting Abu Bakr's appointment of his successor into effect. They also unanimously agreed to carry out 'Umar's decision to appoint the consultative committee. No one objected to any of this. At no time did 'Ali, al-'Abbas or Abu Bakr claim that the Prophet appointed any of them to succeed him. 'Ali and al-'Abbas agreed to all this, without anything stopping them from mentioning any will or appointment made by the Prophet. Whoever alleges that any of them was appointed by the Prophet is making a claim that the Muslim community as a whole agreed to what is wrong and persisted in doing so. How is it permissible for any Muslim to allege that the Prophet's Companions agreed to what is wrong and false? Had there been any such thing, it would have been reported, because it is a matter of great importance.



CHAPTER 3

THE PROHIBITION AGAINST SEEKING POSITIONS OF AUTHORITY

[4128–13]. (Dar al-Salam 4487–4488) Shayban ibn Farrukh narrated:ⁱ Jarir ibn Hazim narrated; al-Hasan narrated; ‘Abd al-Rahman ibn Samurah narrated. He said: ‘God’s Messenger (peace be upon him) said to me: “‘Abd al-Rahman, do not seek a position of authority: if you are given it at your request, you are left to your devices, but if you are given it, without seeking it, you will be helped”.’

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا الْحَسَنُ، حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ سَمُرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا عَبْدَ الرَّحْمَنِ،
لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِن أُعْطِيََتْهَا عَنْ مَسْأَلَةٍ أُكِلَتْ إِلَيْهَا، وَإِنْ أُعْطِيََتْهَا عَنْ غَيْرِ
مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا».

Yahya ibn Yahya narrated: Khalid ibn ‘Abdullah narrated; from Yunus [H]. Also, ‘Ali ibn Hujr al-Sa‘di narrated to me; Hushaym narrated; from Yunus, Mansur and Humayd [H]. And, Abu Kamil al-Jahdari narrated; Hammad ibn Zayd narrated; from Simak ibn ‘Atiyyah, Yunus ibn ‘Ubayd and

i. Related by al-Bukhari, 6662, 6722, 7146, and 7417; Abu Dāwūd, 3277, 3278, 2929; al-Tirmidhi, 1529; al-Nasā’i, 3791, 3792, 3793, 3798, 3799, and 3800; and also in a shorter version 5399.

Hisham ibn Hassan; all of them from al-Hasan; from 'Abd al-Rahman ibn Samurah; from the Prophet (peace be upon him): the same text as Jarir's narration.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ يُونُسَ، ح. وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، وَمَنْصُورٍ، وَحَمِيدٍ، ح. وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا هَمَّادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ، وَيُونُسَ بْنِ عُبَيْدٍ، وَهَشَامُ بْنُ حَسَّانَ، كُلُّهُمْ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ جَرِيرٍ.

[4129-14]. (Dar al-Salam 4489) Abu Bakr ibn Abi Shaybah and Muhammad ibn al-'Ala' narrated:ⁱ both said: Abu Usamah narrated; from Burayd ibn 'Abdullah; from Abu Burdah; from Abu Musa. He said: 'I visited the Prophet (peace be upon him) with two of my cousins. One of them said: "Messenger of God, assign to us some position of what God, Mighty and Exalted, has entrusted to you". The other said something similar. The Prophet said: "By God, we do not assign such positions to anyone who requests them or is keen to have them".'

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَحَمَّادُ بْنُ الْعَلَاءِ، قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِّي. فَقَالَ أَحَدُ الرَّجُلَيْنِ: يَا رَسُولَ اللَّهِ أَمَرْنَا عَلَى بَعْضِ مَا وَلَّاكَ اللَّهُ عَزَّ وَجَلَّ. وَقَالَ الْآخَرُ مِثْلَ ذَلِكَ، فَقَالَ: «إِنَّا وَاللَّهِ لَا نُؤَلِّي عَلَى هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ، وَلَا أَحَدًا حَرَصَ عَلَيْهِ».

i. Related by al-Bukhari, 7149.

[4130–15]. (Dar al-Salam 4490) ‘Ubaydullah ibn Sa‘id and Muhammad ibn Hatim narrated (Ibn Hatim’s text) both said:ⁱ Yahya ibn Sa‘id al-Qattan narrated; Qurrah ibn Khalid narrated; Humayd ibn Hilal narrated; Abu Burdah narrated to me saying: Abu Musa said: ‘I went to the Prophet taking with me two of the Ash‘aris, one on my right and the other on my left. Both requested some position. The Prophet was brushing his teeth. He said: “What do you say, Abu Musa, or ‘Abdullah ibn Qays?” I said: “By Him who sent you with the message of the truth, they did not tell me what they were thinking of, and I did not feel that they were seeking posts”. I can almost see his tooth stick under his lip as it shrank. He said: “We will never, or we never employ for such posts anyone who seeks them. However, you, Abu Musa, or ‘Abdullah ibn Qays”.’ He sent him as governor of Yemen, then sent Mu‘adh ibn Jabal to join him. When Mu‘adh came to him, [Abu Musa] said: ‘Come in’, and he gave him a cushion. There was a man in chains. He [i.e., Mu‘adh] asked: ‘What was this case?’ He said: ‘This man was a Jew and then embraced Islam. He subsequently reverted to his old religion, the bad religion, and embraced Judaism again’. [Mu‘adh] said: ‘I shall not sit down until he has been executed. Such is the judgement of God and His Messenger’. [Abu Musa] said: ‘Sit down. Yes’. He said: ‘I shall not sit down until he has been executed. Such is the judgement of God and His Messenger’, repeating it three times. [Abu Musa] gave instructions and the man was executed. They then discussed night worship. One of them, Mu‘adh, said: ‘As for me, I do sleep and offer night worship. I hope to be rewarded for sleeping like I hope for my night worship’.

i. Related by al-Bukhari, 6923, 2261, 7156, and 7157; Abu Dāwūd, 3579, and 4354; al-Nasā‘ī in a shorter version, 4.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ (وَاللَّفْظُ لِابْنِ حَاتِمٍ)، قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ، حَدَّثَنِي أَبُو بُرْدَةَ قَالَ: قَالَ أَبُو مُوسَى: أَقْبَلْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ، أَحَدُهُمَا عَنْ يَمِينِي وَالْآخَرُ عَنْ يَسَارِي. فِكِلَاهُمَا سَأَلَ الْعَمَلَ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْذِنُ. فَقَالَ: «مَا تَقُولُ يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللَّهِ بْنُ قَيْسٍ؟» قَالَ فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ. قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِه تَحْتَ شَفْوَيْهِ وَقَدْ قَلَصْتُ، فَقَالَ: «لَنْ أَوْ لَا نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ. وَلَكِنْ اذْهَبْ أَنْتَ يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللَّهِ بْنُ قَيْسٍ». فَبَعَثَهُ عَلَى الْيَمَنِ، ثُمَّ أَتْبَعَهُ مُعَاذُ بْنُ جَبَلٍ. فَلَمَّا قَدِمَ عَلَيْهِ، قَالَ: انْزِلْ. وَأَلْقَى لَهُ وَسَادَةً. وَإِذَا رَجُلٌ عِنْدَهُ مُوثِقٌ. قَالَ: مَا هَذَا؟ قَالَ: هَذَا كَانَ يَهُودِيًّا فَأَسْلَمَ، ثُمَّ رَاجَعَ دِينَهُ دِينَ السَّوَةِ فَتَهَوَّدَ. قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ. قَضَاءُ اللَّهِ وَرَسُولِهِ. فَقَالَ: اجْلِسْ، نَعَمْ. قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ. قَضَاءُ اللَّهِ وَرَسُولِهِ، ثَلَاثَ مَرَّاتٍ. فَأَمَرَ بِهِ فَقُتِلَ. ثُمَّ تَذَاكَرَا الْقِيَامَ مِنَ اللَّيْلِ فَقَالَ أَحَدُهُمَا: مُعَاذُ، أَمَا أَنَا فَأَنَامُ وَأَقُومُ، وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي.

Text Explanation

In these hadiths, the Prophet states clearly that he did not appoint to any position of authority someone who seeks it or is keen to have it. Scholars said that the reason for this is that the one who seeks it is left to his own devices and is not given God's help. Without such help, he will not be competent. The Prophet only appointed a person who is competent. Moreover, the one who asks for such a position, or is keen to have it, is suspected of having the wrong motive, but God knows best.

The hadith mentions that Abu Musa gave Mu'adh a cushion to sit on. This is a welcoming gesture to one's guest.

When Mu'adh was informed of the apostasy of the Jew, he said that he would not sit down until the man had been executed, and

Abu Musa put that into effect. This implies that an apostate incurs the death punishment. This is unanimously agreed upon, but scholars differ as to whether he should be encouraged to repent and whether this is obligatory or only desirable; what period is given for it; any acceptance of his repentance, and whether a female apostate is the same as a male apostate. Malik, al-Shafi'i, Ahmad and the great majority of scholars of early and later generations said that an apostate is invited to repent. Ibn al-Qassar, a Maliki scholar, said that the Prophet's Companions were unanimous on this. Tawus, al-Hasan, al-Majashun of the Maliki School, Abu Yusuf and the Zahiri scholars said that an apostate is not asked to repent, but if he does, his repentance will benefit him on the Day of Judgement, but his capital punishment is not dropped because the Prophet said: 'Whoever changes his religion, kill him'. 'Ata' said: 'If the apostate was born a Muslim, he is not invited to repent, but if he was born an unbeliever and embraced Islam later, then reverted to unbelief, he is invited to repent'.

Scholars differ as to whether inviting an apostate to repent is obligatory or desirable. The more correct view of al-Shafi'i and his disciples is that it is obligatory and on the spot, but he also said that it extends over three days. This is also the view of Malik, Abu Hanifah, Ahmad and Ishaq. It is reported that 'Ali said that he is given a period of one month to repent. The majority of scholars said that a woman has the same ruling as a man: she incurs the death penalty if she does not repent. It is not permissible to enslave her. This is the view of al-Shafi'i, Malik and the majority of scholars. Abu Hanifah and a group of scholars said that a woman is kept in prison, but not executed. Al-Hasan and Qatadah said that she is enslaved, and this is also reported to have been said by 'Ali.

Qadi 'Iyad said:

The hadith shows that provincial governors are authorized to enforce mandatory punishment including the death penalty. This is the view of Malik, al-Shafi'i, Abu Hanifah and all scholars, but Kufi scholars said that only provincial governors

enforce such punishment, but not a rural official. They also differ as to whether the authority of judges is total, not limited to particular rules. The majority of scholars said that judges enforce mandatory punishments and look into all matters, except what is related to the preparation of armies and the collection of land tax. Abu Hanifah said that no delegation of authority is given for the enforcement of mandatory punishments.

In hadith No. 4130, Mu'adh says: 'As for me, I do sleep and offer night worship. I hope to be rewarded for sleeping like I hope for my night worship'. This means that he goes to sleep with the intention of refreshing himself enough to be able to resume his worship. Therefore, he hopes that he will be rewarded for it like he is rewarded when he offers voluntary night prayers.



DISCOURAGEMENT AGAINST UNNECESSARILY TAKING A POST

[4131-16]. (Dar al-Salam 4491) 'Abd al-Malik ibn Shu'ayb ibn al-Layth narrated: my father Shu'ayb ibn al-Layth narrated to me; al-Layth ibn Sa'd narrated to me; Yazid ibn Abi Habib narrated to me; from Bakr ibn 'Amr; from al-Harith ibn Yazid al-Hadrami; from Ibn Hujayrah al-Akbar; from Abu Dharr. He said: 'I said: "Messenger of God, will you not give me some post?" He stroked my shoulder with his hand then said: "Abu Dharr, you are weak and it is a trust. On the Day of Judgement, it will be a [cause of] disgrace and regret, except for one who rightfully takes it and fulfils the duties incumbent on him through it".'

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ، حَدَّثَنِي أَبِي شُعَيْبُ بْنُ اللَّيْثِ، حَدَّثَنِي
اللَّيْثُ بْنُ سَعْدٍ، حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنِ الْحَارِثِ بْنِ
يَزِيدٍ الْحَضْرَمِيِّ، عَنِ ابْنِ حُجَيْرَةَ الْأَكْبَرِ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، أَلَا
تَسْتَعْمِلُنِي؟ قَالَ: فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ، إِنَّكَ ضَعِيفٌ، وَإِنَّهَا
أَمَانَةٌ. وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ. إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا، وَأَدَّى الَّذِي عَلَيْهِ فِيهَا».

[4132-17]. (Dar al-Salam 4492) Zuhayr ibn Harb and Ishaq ibn Ibrahim narrated:ⁱ both from al-Muqri'; Zuhayr said:

i. Related by Abu Dāwūd, 2868; al-Nasā'ī, 3669.

'Abdullah ibn Yazid narrated; Sa'id ibn Abi Ayyub narrated; from 'Ubaydullah ibn Abi Ja'far al-Qurashi; from Salim ibn Abi Salim al-Jayshani; from his father; from Abu Dharr; that 'God's Messenger (peace be upon him) said: "Abu Dharr, I see that you are weak. I love for you what I love for myself: do not take charge of [even] two people and do not undertake responsibility for an orphan's property".'

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنِ الْمُقْرِئِ. قَالَ زُهَيْرٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ الْقُرَشِيِّ، عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَا أَبَا ذَرٍّ، إِنِّي أَرَاكَ ضَعِيفًا. وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي. لَا تَأْمَرَنَّ عَلَى اثْنَيْنِ، وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ».

Text Explanation

This hadith, in its two versions, lays down an important principle advising refrain from taking up a public position of authority, particularly by a person who is not strong enough to fulfil the duties of such an office. That it is a cause of disgrace and regret on the Day of Judgement applies to one who takes it when he is not qualified for it or one who is well qualified but does not administer it with justice. God will put such a person in disgrace on the Day of Judgement, and He will publicize his case so that he will regret his failure.

On the other hand, a person who takes up a position of authority for which he is well qualified and administers it with justice will be richly rewarded by God. Several authentic hadiths confirm this, such as the one that says: 'Seven types of people shall be given God's shade when there is no shade other than His: a just ruler...'. Also the first hadith in the next chapter mentions that those who are fair shall be placed on platforms of light. Other hadiths confirm this, and it is agreed upon by all Muslims. Nevertheless, the Prophet warns Abu Dharr against it because the risks involved are many. Scholars warn

against it. A large number of people in the early generations of Islam refused it when it was offered to them, and many had to endure affliction for such refusal.

Transmission

The chain of transmission of the first hadith, No. 4131, includes 'al-Layth ibn Sa'd narrated to me; Yazid ibn Abi Habib narrated to me; from Bakr ibn 'Amr; from al-Harith ibn Yazid al-Hadrami; from Ibn Hujayrah al-Akbar; from Abu Dharr'. This is how it is in all copies in our areas, 'Yazid ibn Abi Habib from Bakr'. *Qadi 'Iyad* reports it in the same way from al-Juludi's copy which is the original of the copies in our areas. He said: It occurs with Ibn Mahan as 'Yazid ibn Abi Habib and Bakr narrated to me', making the two joint narrators, but the first is the correct one, according to 'Abd al-Ghani'. I may add that in *al-Atraf*, Khalaf al-Wasiti mentions it only in this way, i.e., Yazid from Bakr.

Ibn Hujayrah, who is mentioned in this chain, is named 'Abd al-Rahman, while Abu Habib's name is Suwayd. This chain of transmission includes four narrators from the *tabi'in* generation, reporting from each other. They are Yazid and the three mentioned after him.

The chain of transmission of the second hadith, No. 4132, is as follows: 'Zuhayr ibn Harb and Ishaq ibn Ibrahim narrated: both from al-Muqri'; Zuhayr said: 'Abdullah ibn Yazid narrated; Sa'id ibn Abi Ayyub narrated; from 'Ubaydullah ibn Abi Ja'far al-Qurashi; from Salim ibn Abi Salim al-Jayshani; from his father; from Abu Dharr'. In his book, al-Daraqutni said: 'This chain of transmission is reported differently from 'Ubaydullah ibn Abi Ja'far, with Sa'id ibn Abi Ayyub narrating it from him as mentioned earlier, but Ibn Lahi'ah narrates it from him from Muslim ibn Abi Maryam from Abu Salim al-Jayshani, from Abu Dharr. Al-Daraqutni mentions this difference but gives no verdict. The hadith is authentic in both chains of transmission and text. Sa'id ibn Abi Ayyub is better in his memorization than Ibn Lahi'ah.

Al-Muqri' who is mentioned in this chain of transmission is called 'Abdullah ibn Yazid, as his name is then mentioned in the chain. Abu Ayyub, who is Sa'id's father, is called Miqlas al-Khuza'i al-Misri. Abu Salim al-Jayshani is called Sufyan ibn Hani' and Jayshan is a Yemeni tribe.



THE MERIT OF A JUST RULER AND THE PUNISHMENT OF THE UNJUST

[4133-18]. (Dar al-Salam 4493) Abu Bakr ibn Abi Shaybah, Zuhayr ibn Harb and Ibn Numayr narrated:ⁱ they said: Sufyan ibn 'Uyaynah narrated; from 'Amr (meaning Ibn Dinar); from 'Amr ibn Aws; from 'Abdullah ibn 'Amr; Ibn Numayr and Abu Bakr said: 'attributing it to the Prophet (peace be upon him)' but in Zuhayr's narration: 'God's Messenger (peace be upon him) said: "Those who are just shall be with God, sitting on platforms of light to the right of the Lord of Grace, Mighty and Exalted. Both his hands are right hands. These are the ones who are just in their judgements and families and whatever they are in charge of".'

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو (يَعْنِي ابْنَ دِينَارٍ)، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ: يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِي حَدِيثِ زُهَيْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ. وَكِلْتَا يَدَيْهِ يَمِينٌ. الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَوْا».

i. Related by al-Nasā'ī, 5394.

[4134-19]. (Dar al-Salam 4494-4495) Harun ibn Sa'id al-Ayli narrated: Ibn Wahb narrated; Harmalah narrated to me; from 'Abd al-Rahman ibn Shamasah. He said: 'I went to 'A'ishah asking her about something. She said: "Where are you from?" I said: "I am from Egypt". She said: "How was your commander treating you on this expedition of yours?" I said: "We take nothing against him. If the camel of any of us dies, he would give a camel, and if it is a slave, he would give him a slave. If any needed money, he would give them money". She said: "What he did to Muhammad ibn Abu Bakr, my brother, does not stop me from telling you what I heard God's Messenger (peace be upon him) say in this home of mine: 'My Lord, whoever assumes some position of authority over my community and he is hard on them, be You hard on him; and whoever assumes some position of authority over my community and is kind to them, be You kind to him'.'"

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي حَرْمَلَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ، قَالَ أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنْ شَيْءٍ، فَقَالَتْ: مِمَّنْ أَنْتَ؟ فَقُلْتُ رَجُلٌ مِنْ أَهْلِ مِصْرَ. فَقَالَتْ كَيْفَ كَانَ صَاحِبُكُمْ لَكُمْ فِي غَزَاتِكُمْ هَذِهِ؟ فَقَالَ: مَا نَقَمْنَا مِنْهُ شَيْئًا، إِنْ كَانَ لَيَمُوتُ لِلرَّجُلِ مِنْ الْبَعِيرِ، فَيُعْطِيهِ الْبَعِيرَ. وَالْعَبْدُ فَيُعْطِيهِ الْعَبْدَ. وَيَحْتَاجُ إِلَى النَّفَقَةِ، فَيُعْطِيهِ النَّفَقَةَ. فَقَالَتْ: أَمَا إِنَّهُ لَا يَمْنَعُنِي الَّذِي فَعَلَ فِي مُحَمَّدِ بْنِ أَبِي بَكْرٍ أَخِي أَنْ أُخْبِرَكَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي بَيْتِي هَذَا: «اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِ. وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ».

Muhammad ibn Hatim narrated: Ibn Mahdi narrated; Jarir ibn Hazim narrated; from Harmalah al-Misri; from 'Abd al-

Rahman ibn Shamasah; from 'A'ishah; from the Prophet (peace be upon him): **the same text.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ، عَنْ حَرْمَلَةَ الْمِصْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَاسَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِهِ.

[4135–20]. (Dar al-Salam 4496-4497) Qutaybah ibn Sa'id narrated:ⁱ Layth narrated [H]. Also, Muhammad ibn Rumh narrated; al-Layth narrated; from Nafi'; from Ibn 'Umar; from the Prophet (peace be upon him) that 'He said: "All of you are shepherds and all of you are accountable for whatever is under your charge. A ruler who is in power is a shepherd and is accountable for his flock. A man is a shepherd of his household and is accountable for his flock. A woman is a shepherd in her husband's home and of his children, and she is accountable for them. A servant is a shepherd of his master's property and is accountable for his trust. Thus, every one of you is a shepherd and everyone is accountable for their trust".'

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ. وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْهُمْ. وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ. وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ. أَلَا فِكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.

i. Related by al-Tirmidhi, 1705.

Abu Bakr ibn Abi Shaybah narrated: Muhammad ibn Bishr narrated [H]. Also, Ibn Numayr narrated; my father narrated [H]. And, Ibn al-Muthanna narrated; Khalid (meaning Ibn al-Harith) narrated [H]. Further, 'Ubaydullah ibn Sa'id narrated; Yahya (meaning al-Qattan) narrated; all of them from 'Ubaydullah ibn 'Umar [H]. Also, Abu al-Rabi' and Abu Kamil narrated; both said: Hammad ibn Zayd [H]. And, Zuhayr ibn Harb narrated to me; Isma'il narrated; all from Ayyub [H]. Further, Muhammad ibn Rafi' narrated to me; Ibn Abi Fudayk narrated; al-Dahhak (meaning Ibn 'Uthman) reported [H]. Also, Harun ibn Sa'id al-Ayli narrated; Ibn Wahb narrated; Usamah narrated to me; all of these from Nafi'; from Ibn 'Umar: the same text as al-Layth's narration from Nafi'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح. وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، ح. وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يَحْيَى (يَعْنِي الْقَطَّانَ)، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، ح. وَحَدَّثَنَا أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا هَمَّادُ بْنُ زَيْدٍ، ح. وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَيُّوبَ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ (يَعْنِي ابْنَ عُثْمَانَ) ح. وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أُسَامَةُ: كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ.

Abu Ishaq said: And al-Hasan ibn Bishr narrated; 'Abdullah ibn Numayr narrated; from 'Ubaydullah; from Nafi'; from Ibn 'Umar: the same text as al-Layth's narration from Nafi'.

قَالَ أَبُو إِسْحَاقَ: حَدَّثَنَا الْحَسَنُ بْنُ بَشِيرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، بِهَذَا: مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ.

[4136-000]. (Dar al-Salam 4498-4499) Yahya ibn Yahya, Yahya ibn Ayyub, Qutaybah ibn Sa'id and Ibn Hujr narrated:ⁱ all from Isma'il ibn Ja'far; from 'Abdullah ibn Dinar; from Ibn 'Umar; he said: God's Messenger (peace be upon him) said [H]. Also, Harmalah ibn Yahya narrated to me; Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; from Salim ibn 'Abdullah; from his father. He said: **'I heard God's Messenger (peace be upon him) say: "the same meaning of Nafi's narration from Ibn 'Umar, but adds in [Ibn Shihab] al-Zuhri's narration": and I think he also said: "A man is a shepherd in his father's property and is accountable for his trust".'**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ حُجْرٍ: كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح. وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِمَعْنَى حَدِيثِ نَافِعٍ عَنْ ابْنِ عُمَرَ، وَزَادَ فِي حَدِيثِ الزُّهْرِيِّ قَالَ: وَحَسِبْتُ أَنَّهُ قَدْ قَالَ: «الرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ، وَمَسْئُولٌ عَنْ رَعِيَّتِهِ».

Ahmad ibn 'Abd al-Rahman ibn Wahb narrated to me: my paternal uncle 'Abdullah ibn Wahb reported to me; a man he named and 'Amr ibn al-Harith reported to me; from Bukayr; from Busr ibn Sa'id; he narrated to him from 'Abdullah ibn 'Umar; from the Prophet (peace be upon him): **a text with the same meaning.**

i. Related by al-Bukhari, 893, 2751, and 7138.

وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهَبٍ، أَخْبَرَنِي عَمِّي عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي رَجُلٌ سَمَّاهُ، وَعَمَّرُوهُنَّ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : بِهَذَا الْمَعْنَى .

[4137-21]. (Dar al-Salam 4500) Shayban ibn Farrukh nar-rated:ⁱ Abu al-Ashhab narrated; from al-Hasan. He said: ‘‘Ubaydullah ibn Ziyad visited Ma‘qil ibn Yasar al-Muzni during his last illness. Ma‘qil said to him: “I shall tell you something I heard from God’s Messenger (peace be upon him). Had I known that I shall live, I would not tell it you. I heard God’s Messenger (peace be upon him) say: ‘If any human being whom God places in charge of some people is unfaithful to his trust to the day of his death, God shall forbid him entry into Heaven’.”’

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنِ الْحَسَنِ قَالَ: عَادَ عَبْدُ اللَّهِ بْنُ زِيَادٍ مَعْقِلَ بْنَ يَسَارٍ الْمُزَنِيِّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ. فَقَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً مَا حَدَّثْتُكَ. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

[4138-000]. (Dar al-Salam 4501) Yahya ibn Yahya narrated: Yazid ibn Zuray‘ reported; from Yunus; from al-Hasan. He said: ‘Ibn Ziyad visited Ma‘qil ibn Yasar when he was ill’. He added the same as Abu al-Ashhab’s narration, but added: ‘He [i.e., Ibn Ziyad] said: “Should you not have told this to me earlier”. He said: “I did not, or I would not have told you”.’

i. Related by al-Bukhari in a shorter version, 6731, and 6732.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: دَخَلَ ابْنُ زِيَادٍ عَلَى مَعْقِلِ بْنِ يَسَارٍ وَهُوَ وَجَعٌ: بِمِثْلِ حَدِيثِ أَبِي الْأَشْهَبِ، وَزَادَ قَالَ: أَلَا كُنْتُ حَدَّثْتَنِي هَذَا قَبْلَ الْيَوْمِ؟ قَالَ: مَا حَدَّثْتُكَ. أَوْ لَمْ أَكُنْ لِأُحَدِّثْكَ.

[4139–22]. (Dar al-Salam 4502) Abu Ghassan al-Misma'i, Ishaq ibn Ibrahim and Muhammad ibn al-Muthanna narrated: Mu'adh ibn Hisham (Ishaq said: 'reported' and the other two said: 'narrated'); my father narrated to me; from Qatadah; from Abu al-Malih; that "Ubaydullah ibn Ziyad visited Ma'qil ibn Yasar when he was ill. Ma'qil said to him: "I shall tell you a hadith which I would not have told you except for the fact that I am close to death. I heard God's Messenger (peace be upon him) say: 'If a ruler is in charge of a Muslim community and does not strive for their betterment and choose what is best for them, he will not enter Paradise with them'."

وَحَدَّثَنَا أَبُو غَسَّانَ الْمُسَمَعِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الْآخَرَانِ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، أَنَّ عُبَيْدُ اللَّهِ بْنَ زِيَادٍ دَخَلَ عَلَى مَعْقِلِ بْنِ يَسَارٍ فِي مَرَضِهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْ لَا أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ. سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ أَمِيرٍ لِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

[4140–000]. (Dar al-Salam 4503) 'Uqbah ibn Mukrim al-'Amiy narrated: Ya'qub ibn Ishaq narrated; Sawadah ibn Abi al-Aswad reported to me; my father narrated to me; that 'Ma'qil ibn Yasar was ill, and 'Ubaydullah ibn Ziyad visited him...' a similar text to al-Hasan's narration from Ma'qil.

وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ، أَخْبَرَنِي سَوَادَةُ بْنُ أَبِي
الْأَسْوَدِ، حَدَّثَنِي أَبِي، أَنَّ مَعْقِلَ بْنَ يَسَارٍ مَرَضَ، فَأَتَاهُ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ يَعُودُهُ. نَحْوُ
حَدِيثِ الْحَسَنِ عَنْ مَعْقِلٍ.

[4141-23]. (Dar al-Salam 4504) Shayban ibn Farrukh narrated: Jarir ibn Hazim narrated; al-Hasan narrated; that ‘‘A’idh ibn ‘Amr, a Companion of the Prophet, visited ‘Ubaydullah ibn Ziyad and said: ‘‘Son, I heard God’s Messenger (peace be upon him) say: ‘The worst of shepherds is the one who is hard’. Beware lest you be one of them’’. He said to him: ‘‘Sit down. You are only one of the chaff of Muhammad’s Companions (peace be upon him)’’. ‘A’idh said: ‘‘Were there any among them who were chaff? The chaff occurred after them and among other people’.’

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا الْحَسَنُ، أَنَّ عَائِذَ بْنَ
عَمْرِو - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَخَلَ عَلَى عُبَيْدِ
اللَّهِ بْنِ زِيَادٍ، فَقَالَ: أَيُّ بُنَيَّ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
«إِنَّ شَرَّ الرِّعَاءِ الْخُطْمَةُ، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ». فَقَالَ لَهُ: اجْلِسْ، فَإِنَّمَا أَنْتَ مِنْ
نُخَالَةِ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ وَهَلْ كَانَتْ لَهُمْ نُخَالَةٌ؟ إِنَّمَا
كَانَتْ النُّخَالَةُ بَعْدَهُمْ وَفِي غَيْرِهِمْ.

Text Explanation

Hadith No. 4133, mentions that those who are just will be with God, sitting on platforms of light. The hadith explains to whom the Prophet is referring as he says they ‘are just in their judgements, families and whatever they are in charge of’. Qadi ‘Iyad said that ‘it is possible that they will sit on a real platform, as the hadith apparently means, and it is also possible that this expression refers to lofty dwellings’. In

my view, the first is more likely, and it incorporates lofty dwellings. In other words: they sit on real platforms and have lofty dwellings.

The hadith mentions that they are 'to the right of the Lord of Grace'. Thus, this is one of the hadiths that speak of God's attributes. We explained in the early part of this work the different scholarly views concerning these attributes. Some said: we believe in them and do not try to explain them. We do not know their meanings. However, we believe that they are not intended to signify the apparent meaning, but they have meanings that are suited to God, the Exalted. This is the view of the majority of early scholars and some groups of scholars of theology. A different view is that they are taken as meaning something suitable. This is the view of most theologians. In this vein, *Qadi 'Iyad* said: 'That they are to God's right means that they are in perfect condition and are given high status. Ibn 'Arafah said: when it is said that someone approached another from the right, it means that he came from the good side. Arabs attribute good action to the right side and the opposite to the left. The Arabic word *yamin*, used in the hadith and meaning 'right side', is derived from *yumn*, which indicates good quality'.

That the Prophet says in the hadith that, 'both His hands are right hands', confirms that this does not refer to an organ. Far be this from God. This is impossible in relation to God.

The Prophet explains that the just he meant 'are the ones who are just in their judgements and families and whatever they are in charge of'. This means that this privilege is assured to whoever is fair in his dealing with whatever is under his authority, whether a caliph, governor, judge, inspector, orphan's guardian, or administrator of a charity or endowment, or one who is fair in the discharge of the rights of his family and children, etc. But God knows best.

In hadith No. 4134, 'A'ishah says: 'What he did to Muhammad ibn Abu Bakr, my brother, does not stop me from telling you what I heard God's Messenger (peace be upon him) say'. This makes clear that one should credit good people with their good qualities. One must not refrain from doing so because of any quarrel, dispute or the like. Scholars mention different versions of how Muhammad,

'A'ishah's brother, was killed. One report suggests that he was killed in battle, but some say that he was taken captive and killed after the battle. Others say that his body was found in the belly of a dead donkey and was burnt.

'A'ishah related to her visitor what the Prophet said in her own home: 'My Lord, whoever assumes some position of authority over my community and he is hard on them, be You hard on him; and whoever assumes some position of authority over my community and is kind to them, be You kind to him'. This is one of the most effective warnings against being hard on people and a strong motivation to be kind to them. Several hadiths confirm this meaning.

In hadith No. 4135, the Prophet says: 'All of you are shepherds and all of you are accountable for whatever is under your charge'. Scholars said that a shepherd is a trusted guardian who is committed to do what is best to his trust. Thus, the hadith requires everyone who is in charge of something to be fair to his or her trust, and to do what is best to that person or thing in every aspect related to religion or to life.

Hadith No. 4137, quotes the Prophet: 'If any human being whom God places in charge of some people is unfaithful to his trust to the day of his death, God shall forbid him entry into Heaven'. This hadith and the next one were explained in the Book of Faith in this work, under hadith No. 240 [Volume 2, pp. 246-9]. In short, the hadith suggests two possibilities. The first is that such a person considers such unfaithfulness to his trust and cheating his subjects to be lawful to him. In this case, he is totally forbidden entry into Heaven and stays in Hell forever. The other possibility is that he does not consider it lawful. In this case, he is not allowed entry into Heaven with those who are successful and who enter the first time. This is the meaning of the next hadith, No. 4138, which says that he does not enter Heaven with them. In other words, he does not enter it when they do. He is delayed in punishment, either in Hell or in the Reckoning, or at some other stage.

These two hadiths make clear that it is the duty of a governor or official to give good counsel to his subjects and to do his best in

serving their interests and do whatever is good for them in their religion and their lives. That the Prophet says this of the one who remains 'unfaithful to his trust to the day of his death' shows that repentance before one is about to die is certainly beneficial.

In these hadiths, the Prophet's Companion, Ma'qil ibn Yasar, says to 'Ubaydullah ibn Ziyad, the Governor of Basrah, that he would not have told him the hadith if he felt that he would recover and continue to live. It appears that he feared Ibn Ziyad's reaction if he had told him the hadith earlier. However, when he felt that he was about to die, Ma'qil feared that if he did not inform him of the knowledge imparted by God's Messenger (peace be upon him), he would have suppressed it. All of us are commanded by the Prophet to make knowledge available to all.

In hadith No. 4141, the Prophet's Companion, 'A'idh ibn 'Amr tells the Governor of Basrah, 'Ubaydullah ibn Ziyad that the Prophet said: 'The worst of shepherds is the one who is hard'. He warns him against being such. Scholars said the Prophet refers to a hard governor who is unkind to his subjects, resorting to hard-fist ways in dealing with them. Ibn Ziyad retorts saying that the one who gave him this advice did not belong to the best of the Prophet's Companions or the scholars among them. He used the term 'chaff', comparing him to what is discarded after grinding wheat and other grains.

'A'idh said: 'Were there any among them who were chaff? The chaff occurred after them and among other people'. His statement is clear, powerful and true, accepted by every Muslim. The Prophet's Companions were the best of people and the most distinguished personalities of all the Muslim community throughout all generations. They were better than all who came after them. Every one of them was a person of high integrity and may be taken as an example to follow. Confusion occurred later among succeeding generations.

CHAPTER 6

THE STRONG PROHIBITION OF TAKING WHAT IS UNLAWFUL

[4142-24]. (Dar al-Salam 4505-4506) Zuhayr ibn Harb narrated to me:ⁱ Isma'il ibn Ibrahim narrated; from Abu Hayyan; from Abu Zur'ah; from Abu Hurayrah. He said: 'God's Messenger addressed us one day and mentioned theft from war gains, stating that it is very serious, leading to terrible consequences. He then said: "I do not want to see any of you on the Day of Judgement carrying on his shoulders a grunting camel. He will say: 'Messenger of God, save me!' I will say: 'I can do nothing for you. I had warned you'. I do not want to see any of you on the Day of Judgement carrying on his shoulders a neighing horse. He will say: 'Messenger of God, save me!' I will say: 'I can do nothing for you. I had warned you'. I do not want to see any of you on the Day of Judgement carrying on his shoulders a bleating sheep. He will say: 'Messenger of God, save me!' I will say: 'I can do nothing for you. I had warned you'. I do not want to see any of you on the Day of Judgement carrying on his shoulders any living thing making sounds. He will say: 'Messenger of God, save me!' I will say: 'I can do nothing for you. I had warned you'. I do not want to see any of you on the Day of Judgement carrying on his shoulders sheets detailing sinful actions. He will say:

i. Related by al-Bukhari, 3073.

'Messenger of God, save me!' I will say: 'I can do nothing for you. I had warned you'. I do not want to see any of you on the Day of Judgement carrying on his shoulders silent money. He will say: 'Messenger of God, save me!' I will say: 'I can do nothing for you. I had warned you'."

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ، وَعَظَّمَ أَمْرَهُ. ثُمَّ قَالَ: «لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ. لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمَحَمَةٌ، يَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ. لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاةٌ لَهَا ثَغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ. لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ نَفْسٌ لَهَا صِيَاخٌ، يَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي. فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ. لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ مَخْفُوقٌ، يَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ. لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ صَامِتٌ، يَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ».

Abu Bakr ibn Abi Shaybah narrated: 'Abd al-Rahim ibn Sulayman narrated; from Abu Hayyan [H]. Also, Zuhayr ibn Harb narrated to me; Jarir narrated; from Abu Hayyan and 'Umarah ibn al-Qa'qa'; all from Abu Zur'ah; from Abu Hurayrah: the same text as Isma'il's narration from Abu Hayyan.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَبِي حَيَّانَ، ح. وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ أَبِي حَيَّانَ وَعُمَارَةَ بْنِ الْقَعْقَاعِ، جَمِيعًا عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ: بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ عَنْ أَبِي حَيَّانَ.

[4143-25]. (Dar al-Salam 4507-4508) Ahmad ibn Sa'id ibn Sakhr al-Darimi narrated to me: Sulayman ibn Harb narrated; Hammad (meaning Ibn Zayd) narrated; from Ayyub; from Yahya ibn Sa'id; from Abu Zur'ah ibn 'Amr ibn Jarir; from Abu Hurayrah. He said: **'God's Messenger mentioned theft from war gains, stating that it is very serious...'** He narrated the same hadith. Hammad said: 'I later heard Yahya narrating the same. He said similarly to what Ayyub had narrated'.

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرِ الدَّارِمِيِّ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا
حَمَّادٌ (يَعْنِي ابْنَ زَيْدٍ)، عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو
بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغُلُولَ
فَعَظَّمَهُ. وَاقْتَصَّ الْحَدِيثَ. قَالَ حَمَّادٌ: ثُمَّ سَمِعْتُ يَحْيَى بَعْدَ ذَلِكَ يُحَدِّثُهُ، فَحَدَّثَنَا
بِنَحْوِ مَا حَدَّثَنَا عَنْهُ أَيُّوبُ.

Ahmad ibn al-Hasan ibn Khirash narrated to me: Abu Ma'mar narrated; 'Abd al-Warith narrated; Ayyub narrated; from Yahya ibn Sa'id ibn Hayyan; from Abu Zur'ah; from Abu Hurayrah; from the Prophet (peace be upon him): **a similar text.**

وَحَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ، حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا
أَيُّوبُ، عَنْ يَحْيَى بْنِ سَعِيدِ بْنِ حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: بِنَحْوِ حَدِيثِهِمْ.

Text Explanation

The Prophet uses the term *ghulul* and speaks about its strict prohibition. This term originally meant treachery, but it subsequently came to refer to taking something from war gains without permission. It is given this name because people's hands are restrained from it. The term itself, *ghulul*, is derived from a root

that refers to restriction and restraint. The Prophet uses graphic images to describe how a person who appropriates something from war gains will find himself on the Day of Judgement, with whatever he had misappropriated being placed on his shoulders. They will appeal to the Prophet to save them, but he will say that he cannot do anything for them, as they were warned. *Qadi 'Iyad* said: 'This means that the Prophet cannot ensure such a person's forgiveness and cannot intercede for him except by God's permission. This, however, is at the beginning, as the Prophet would be angry with him for his disobedience. Subsequently, he will intercede on behalf of all believers in God's Oneness, as mentioned in the Book of Faith concerning the Prophet's intercession'.

Some scholars cite this hadith as evidence confirming that zakat is due on merchandise and horses. It cannot be used as evidence for such purposes because the hadith speaks about misappropriation and taking money and property unlawfully. It is unrelated to zakat.

Muslims are unanimous that misappropriation of war gains is very serious and a cardinal sin. They are also unanimous that anyone who is guilty of such action must return what he has taken. If the army has dispersed and it becomes impossible to give everyone in the army their shares, scholars give different views. *Al-Shafi'i* and a number of scholars said that the misappropriated property should be handed over to the ruler like all lost property. *Ibn Mas'ud*, *Ibn 'Abbas*, *Mu'awiyah*, *al-Hasan*, *al-Zuhri*, *al-Awza'i*, *Malik*, *al-Thawri*, *al-Layth*, *Ahmad* and the majority of scholars said: he gives one-fifth of it to the ruler and gives the four-fifths to the poor.

Scholars differ concerning the penalty to be administered to the one guilty of misappropriation from war gains. The majority of scholars said that the punishment is discretionary, as the ruler thinks fit, but his belongings are not burnt. This is the view of *Malik*, *al-Shafi'i* and *Abu Hanifah*, as well as a countless number of the Prophet's Companions, the *tabi'in* and later scholars. *Makhul*, *al-Hasan* and *al-Awza'i* said his saddle and all his luggage are burnt. *Al-Awza'i* said: except his weapons and the clothes he is wearing. *Al-Hasan* said: except any animal and copy of the *Qur'an*.

In support, they cite a hadith narrated by 'Abdullah ibn 'Umar, mentioning burning his saddle. The majority of scholars say that this hadith is lacking in authenticity because it is narrated only by Salih ibn Muhammad from Salim, and he is graded as a 'weak' narrator. Al-Tahawi said: If it is proven that this hadith is authentic, it is taken as referring to financial punishment, such as confiscating half of the property of the one who refuses to pay zakat, and the punishment regarding a lost camel and theft of dates. All these have been abrogated, but God knows best.



THE PROHIBITION OF GIFTS TO OFFICIALS

[4144–26]. (Dar al-Salam 4509) Abu Bakr ibn Abi Shaybah, 'Amr al-Naqid and Ibn Abi 'Umar narrated (Abu Bakr's text):ⁱ they said: Sufyan ibn 'Uyaynah narrated; from al-Zuhri; from 'Urwah; from Abu Humayd al-Sa'idi. He said: 'God's Messenger employed a man from the Asd [tribe] called Ibn al-Lutbiyyah ('Amr and Ibn Abi 'Umar said: "As zakat collector"). When he came back, he said: "This is yours and this is mine, given to me as a gift". God's Messenger (peace be upon him) stood on the platform, praised God and extolled Him, then said: "How is it that I send an employee and [on his return] he says: 'This is yours and this is given to me as a gift?' Let him sit in his father's or his mother's home and find out whether a gift will be given to him or not. By Him who holds Muhammad's soul in His hand, whoever of you takes for himself something of it shall carry it on his shoulders on the Day of Judgement, whether it is a grunting camel, a mowing cow or a bleating sheep". He then stretched his arms and we could see the whiteness of his armpits. He then said: "My Lord, have I delivered [my message]?" He repeated it twice.'

i. Related by al-Bukhari, 2597, 6636, 6979, 7174, and in shorter versions 925, and 1500; Abu Dāwūd, 2946.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرُو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ (وَاللَّفْظُ لِأَبِي بَكْرٍ)، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِنَ الْأَسَدِ يُقَالُ لَهُ ابْنُ اللَّتْبِيَّةِ - قَالَ عَمْرُو وَابْنُ أَبِي عُمَرَ عَلَى الصَّدَقَةِ - فَلَمَّا قَدِمَ قَالَ: هَذَا لَكُمْ وَهَذَا لِي أُهْدِيَ لِي. قَالَ: فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَقَالَ: «مَا بَالُ عَامِلٍ أَبْعَثُهُ فَيَقُولُ: هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي؟ أَفَلَا قَعَدَ فِي بَيْتِ أَبِيهِ أَوْ فِي بَيْتِ أُمِّهِ، حَتَّى يَنْظُرَ أَيُهْدَى إِلَيْهِ أَمْ لَا؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَنَالُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنُقِهِ: بَعِيرٌ لَهُ رُغَاءٌ، أَوْ بَقَرَةٌ لَهَا خَوَارٌ، أَوْ شَاةٌ تَيَعَّرُ». ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُفْرَتِي إِبْطِيهِ، ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَغْتَ»، مَرَّتَيْنِ.

[4145-000]. (Dar al-Salam 4510) Ishaq ibn Ibrahim and 'Abd ibn Humayd narrated: both said: 'Abd al-Razzaq reported; Ma'mar narrated; from al-Zuhri; from 'Urwah; from Abu Humayd al-Sa'idi. He said: 'The Prophet (peace be upon him) employed Ibn al-Lutbiyyah, a man from the Azd, to collect zakat. He brought the money and gave it to the Prophet (peace be upon him), then said: "This is what belongs to you, and this is a gift given to me". The Prophet said to him: "Why don't you sit in your parents' home and find out whether a gift is given to you or not?" The Prophet then addressed the people, adding a similar text to Sufyan's narration'.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ: اسْتَعْمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ اللَّتْبِيَّةِ - رَجُلًا مِنَ الْأَزْدِ - عَلَى الصَّدَقَةِ. فَجَاءَ بِالسَّالِ، فَدَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: هَذَا مَالُكُمْ، وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفَلَا قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ فَتَنْظُرَ أَيُهْدَى إِلَيْكَ أَمْ لَا؟» ثُمَّ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيْبًا. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ.

[4146–27]. (Dar al-Salam 4511) Abu Kurayb Muhammad ibn al-‘Ala’ narrated: Abu Usamah narrated; Hisham narrated; from his father; from Abu Humayd al-Sa‘idi. He said: ‘God’s Messenger (peace be upon him) employed a man from the Azd called Ibn al-Utbiyyah [Note: the name is spelled differently here] for the collection of the zakat from the Sulaym tribe. When he came back, he [the Prophet] took his account. The man said: “This is yours and this is [my] gift”. God’s Messenger said: “Why don’t you sit in your parents’ home until your gift arrives, if what you say is true?” He then addressed us, praised God and extolled Him, then said: “Meanwhile, I may employ someone from among you on a mission that God has entrusted to me. He comes back and says: ‘This is yours and this is a gift given to me’. Let him sit in his parents’ home until his gift comes, if he is telling the truth. By God, whoever of you takes something unlawfully of it shall meet God on the Day of Judgement carrying it. I shall recognize from among you the one who is carrying a grunting camel, a mowing cow or a bleating sheep”. He then stretched his arms so that the whiteness of his armpits was visible, and he said: “My Lord, have I delivered [my message]”. My eyes have seen and my ears have heard’.

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِنَ الْأَزْدِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ، يُدْعَى ابْنُ الْأُتْبِيِّ. فَلَمَّا جَاءَ حَاسِبُهُ قَالَ: هَذَا مَالُكُمْ وَهَذَا هَدِيَّةٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَهَلَّا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ، حَتَّى تَأْتِيَكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقًا؟» ثُمَّ خَطَبَنَا فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنِّي اسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلَا نِيَّ اللَّهَ، فَيَأْتِيَنِي فَيَقُولُ: هَذَا مَالُكُمْ، وَهَذَا هَدِيَّةٌ أُهْدِيَتْ لِي. أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقًا؟ وَاللَّهِ

لَا يَأْخُذُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا بِغَيْرِ حَقِّهِ، إِلَّا لَقِيَ اللَّهَ تَعَالَى يَحْمِلُهُ يَوْمَ الْقِيَامَةِ. فَلَا عَرَفَنَ أَحَدًا مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خَوَارٌ، أَوْ شَاةً تَيْعِرُ. ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَغْتُ؟» بَصَرَ عَيْنِي وَسَمِعَ أُذُنِي.

[4147-28]. (Dar al-Salam 4512) Abu Kurayb narrated: 'Abdah, Ibn Numayr and Abu Mu'awiyah [H]. Also, Abu Bakr ibn Abi Shaybah narrated; 'Abd al-Rahim ibn Sulayman narrated [H]. And, Ibn Abi 'Umar narrated; Sufyan narrated; all of them from Hisham; with the same chain of transmission: **the same text, except that in 'Abdah's and Ibn Numayr's narration: 'When he came back, he took his account', as Abu Usamah said. In Ibn Numayr's narration: 'By God you should know. By Him who holds my soul in His hand, whoever of you takes something unlawfully of it shall...'**

Sufyan adds in his narration: 'My eyes have seen and my ears have heard. Ask Zayd ibn Thabit, for he was present with me'.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُهُ، وَابْنُ نُمَيْرٍ، وَأَبُو مُعَاوِيَةَ ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، ح. وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ. وَفِي حَدِيثِ عَبْدَةَ وَابْنِ نُمَيْرٍ: فَلَمَّا جَاءَ حَاسِبُهُ، كَمَا قَالَ أَبُو أُسَامَةَ. وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: «تَعْلَمَنَّ وَاللَّهِ، وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَأْخُذُ أَحَدُكُمْ مِنْهَا شَيْئًا»، وَزَادَ فِي حَدِيثِ سُفْيَانَ قَالَ: بَصَرَ عَيْنِي وَسَمِعَ أُذُنَايَ. وَسَلُّوا زَيْدَ بْنَ ثَابِتٍ، فَإِنَّهُ كَانَ حَاضِرًا مَعِيَ.

[4148-29]. (Dar al-Salam 4513) Ishaq ibn Ibrahim narrated: Jarir reported; from al-Shaybani; from 'Abdullah ibn Dhakwan (who is Abu al-Zinad); from 'Urwah ibn al-Zubayr; that 'God's Messenger (peace be upon him) employed a man for the

collection of zakat and he brought plenty. He said: "This is yours, and this is a gift I have been given".¹ He added a similar text.

‘Urwah said: ‘I said to Abu Humayd al-Sa‘idi: "Did you hear it from God’s Messenger (peace be upon him)?" He said: "From his mouth to my ear".’

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ (وَهُوَ أَبُو الزَّنَادِ)، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعْمَلَ رَجُلًا عَلَى الصَّدَقَةِ، فَجَاءَ بِسَوَادٍ كَثِيرٍ فَجَعَلَ يَقُولُ: هَذَا لَكُمْ وَهَذَا أُهْدِي إِلَيَّ. فَذَكَرَ نَحْوَهُ.

قَالَ عُرْوَةُ: فَقُلْتُ لِأَبِي حُمَيْدٍ السَّاعِدِيِّ: أَسَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: مِنْ فِيهِ إِلَى أَدْنَى.

[4149–30]. (Dar al-Salam 4514-4516) Abu Bakr ibn Abi Shaybah narrated:ⁱ Waki‘ ibn al-Jarrah narrated; Isma‘il ibn Abi Khalid narrated; from Qays ibn Abi Hazim; from ‘Adiy ibn ‘Amirah al-Kindi. He said: ‘I heard God’s Messenger (peace be upon him) say: “Whoever of you we employ for a certain task and he conceals from us a needle or anything more will be an act of misappropriation which he will carry on the Day of Judgement”. A black man from the Ansar stood up, whom I can almost visualize, and said: “Messenger of God, take back what you have assigned to me”. He said: “What is wrong with you?” The man said: “I heard you say such-and-such”. The Prophet said: “And I say it again now. Whoever of you we employ for a certain task should bring all: the little and the plentiful. What he is given then from it he may take and what is denied him he abandons”.’

i. Related by Abu Dāwūd, 3581.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَدِيِّ بْنِ عَمِيرَةَ الْكِنْدِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ اسْتَعْمَلَنَاهُ مِنْكُمْ عَلَى عَمَلٍ، فَكَتَمْنَا مَخِيطًا فَمَا فَوْقَهُ، كَانَ غُلُولًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ». قَالَ: فَقَامَ إِلَيْهِ رَجُلٌ أَسْوَدُ مِنَ الْأَنْصَارِ، كَأَنِّي أَنْظُرُ إِلَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ اقْبَلْ عَنِّي عَمَلِكَ. قَالَ: «وَمَا لَكَ؟». قَالَ: سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا. قَالَ: «وَأَنَا أَقُولُهُ الْآنَ: مَنْ اسْتَعْمَلَنَاهُ مِنْكُمْ عَلَى عَمَلٍ، فَلْيَجِئْ بِقَلِيلِهِ وَكَثِيرِهِ. فَمَا أُوتِيَ مِنْهُ أَخَذَ، وَمَا نُهِيَ عَنْهُ انْتَهَى».

Muhammad ibn ‘Abdullah ibn Numayr narrated: my father and Muhammad ibn Bishr narrated [H]. Muhammad ibn Rafi‘ narrated to me; Abu Usamah narrated; they said: Isma‘il narrated; with the same chain of transmission: **the same text**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بَشِيرٍ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، بِهَذَا الْإِسْنَادِ، بِمِثْلِهِ.

Ishaq ibn Ibrahim al-Hanzali narrated: al-Fadl ibn Musa reported; Isma‘il ibn Abi Khalid narrated; Qays ibn Abi Hazim reported; he said: I heard ‘Adiy ibn ‘Amirah al-Kindi say: I heard God’s Messenger (peace be upon him) say: **the same text**.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، أَخْبَرَنَا قَيْسُ بْنُ أَبِي حَازِمٍ، قَالَ سَمِعْتُ عَدِيَّ بْنَ عَمِيرَةَ الْكِنْدِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: بِمِثْلِ حَدِيثِهِمْ.

Text Explanation

Hadith No. 4144, mentions that the Prophet employed a man from the Asd tribe. He is also referred to as Azdi, i.e., from the

Azd Shanu'ah tribe. Both names are used to refer to this tribe. The man is mentioned as Ibn al-Lutbiyyah, after the tribe of Luth. The man's name is 'Abdullah. The hadith makes clear that gifts given to officials are forbidden and considered misappropriation because the employee is dishonest in the discharge of his duties and the trust assigned to him. The hadith describes his punishment on the Day of Judgement and that he carries whatever gift is given to him on his shoulders. This is the same as the punishment of the one who takes for himself something out of the war gains before they are divided. The hadith mentions the reason for prohibiting such gifts to officials. It is because of the authority the official has. Ordinary gifts between people are desirable. We mentioned earlier the ruling concerning what is given to a scholar or official as a gift. He should return it to the one who gave it to him. If this is not possible, he gives it to the public treasury.

Hadith No. 4146, mentions that the Prophet took the account of the man he sent. It is necessary to require such officials to provide an account of what they receive and what they spend. The narrator of this hadith concludes with saying: 'My eyes have seen and my ears have heard'. He is stressing that he knows this for certain, as he was looking at the Prophet when he said it and he heard him clearly saying it. In the next hadith, he adds: 'Ask Zayd ibn Thabit, for he was present with me'. This is a further emphasis of the truth of what has been said. And in this hadith, the Prophet uses in his oath two of God's names to add more solemnity to his oath.

In hadith No. 4148, the person the Prophet sent to collect zakat is said to have brought things in plenty. The expression in Arabic suggests that what he brought back included animals and inanimate articles and other useful things.

Transmission

Hadith No. 4148, starts with the following chain of transmission: Ishaq ibn Ibrahim narrated: Jarir reported; from al-Shaybani; from 'Abdullah ibn Dhakwan (who is Abu al-Zinad); from 'Urwah ibn

al-Zubayr; that 'God's Messenger (peace be upon him) employed a man...'. This is how the hadith occurs in most copies, with 'Urwah, who belonged to the *tabi'in* generation, proceeding directly to the text of the hadith. *Qadi 'Iyad* also copies it in the same way, as mentioned by the majority. However, in a few copies of Muslim's *Sahih* it is mentioned that 'Urwah reported it 'from Abu Humayd'. This is clear, as at the end of the text, Muslim adds the following: 'Urwah said: 'I said to Abu Humayd al-Sa'idi: "Did you hear it from God's Messenger (peace be upon him)?" He said: "From his mouth to my ear".' This makes the chain of transmission complete. It is also complete as appears in the various other versions.



NO OBEDIENCE IN SIN

[4150–31]. (Dar al-Salam 4517) Zuhayr ibn Harb and Harun ibn ‘Abdullah narrated to me:ⁱ both said: Hajjaj ibn Muhammad narrated; he said: Ibn Jurayj said: ‘The Qur’anic verse that says: “Believers, obey God and obey the Messenger and those of you who have been entrusted with authority”, (4: 59) was revealed concerning ‘Abdullah ibn Hudhafah ibn Qays ibn ‘Adiy al-Sahmi. God’s Messenger sent him as a commander of a military expedition’.

This was reported to me by Ya ‘la ibn Muslim; from Sa‘id ibn Jubayr; from Ibn ‘Abbas.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: نَزَلَ «يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ» فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ السَّهْمِيِّ. بَعَثَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ. أَخْبَرَنِيهِ يَعْلَى بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ.

[4151–32]. (Dar al-Salam 4518) Yahya ibn Yahya narrated: al-Mughirah ibn ‘Abd al-Rahman al-Hizami reported; from Abu al-Zinad; from al-A‘raj; from Abu Hurayrah; from the Prophet (peace be upon him). ‘He said: “Whoever obeys me obeys God, and whoever disobeys me disobeys God. The one who

i. Related by al-Bukhari, 4584; Abu Dāwūd, 2624; al-Tirmidhi, 1762; al-Nasā’i, 4205.

obeys the commander obeys me and the one who disobeys the commander disobeys me".'

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْجَزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنْ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ
اللَّهَ، وَمَنْ يَعُصِنِي فَقَدْ عَصَى اللَّهَ. وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعُصِ الْأَمِيرَ
فَقَدْ عَصَانِي».

[4152-000].ⁱ Zuhayr ibn Harb narrated: Ibn 'Uyaynah narrated; from Abu al-Zinad; with the same chain of transmission: **the same text but does not mention: 'And the one who disobeys the commander disobeys me'.**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، بِهَذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ:
«وَمَنْ يَعُصِ الْأَمِيرَ فَقَدْ عَصَانِي».

[4153-33]. (Dar al-Salam 4519-4522) Harmalah ibn Yahya narrated to me:ⁱⁱ Ibn Wahb reported; Yunus reported to me; from Ibn Shihab; he reported saying: Abu Salamah ibn 'Abd al-Rahman narrated; from Abu Hurayrah; from God's Messenger (peace be upon him); that **'He said: "Whoever obeys me obeys God, and whoever disobeys me disobeys God. The one who obeys my commander obeys me, and the one who disobeys my commander disobeys me".'**

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَهُ
قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

i. In Dar al-Salam's edition this hadith is attached to the previous one.

ii. Related by al-Bukhari, 7137.

وَسَلَّمَ أَنَّهُ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ. وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي».

Muhammad ibn Hatim narrated to me:ⁱ Makki ibn Ibrahim narrated; Ibn Jurayj narrated; from Ziyad; from Ibn Shihab; that Abu Salamah ibn 'Abd al-Rahman reported to him that he heard Abu Hurayrah say: God's Messenger (peace be upon him) said: **the same text, exactly.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ زِيَادٍ، عَنْ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ سَوَاءً.

Abu Kamil al-Jahdari narrated to me:ⁱⁱ Abu 'Awanah narrated; from Ya'la ibn 'Ata'; from Abu 'Alqamah; he said: Abu Hurayrah narrated to me, one to one, he said: I heard God's Messenger (peace be upon him) say [H]. Also, 'Ubaydullah ibn Mu'adh narrated; my father narrated [H]. And, Muhammad ibn Bashshar narrated; Muhammad ibn Ja'far narrated; both said: Shu'bah narrated; from Ya'la ibn 'Ata'; he heard Abu 'Alqamah; he heard Abu Hurayrah; from the Prophet (peace be upon him): **a similar text.**

وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِي عُلْقَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، مِنْ فِيهِ إِلَيَّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح. وَحَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ

i. Related by al-Nasā'ī, 4204.

ii. Related by al-Nasā'ī, 5524.

جَعْفَرٍ، قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ، سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَحْوَ حَدِيثِهِمْ.

Muhammad ibn Rafi' narrated: 'Abd al-Razzaq narrated; Ma'mar narrated; from Hammam ibn Munabbih; from the Prophet (peace be upon him): **the same text**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِ حَدِيثِهِمْ.

[4154-34]. (Dar al-Salam 4523) Abu al-Tahir narrated to me: Ibn Wahb reported; from Haywah; that Abu Anas, Abu Hurayrah's *maula* narrated to him; he said: I heard Abu Hurayrah reporting the same from God's Messenger (peace be upon him): **the same** but he said: 'Whoever obeys the commander obeys me'. He did not say 'my commander'.

The same is in Hammam's narration from Abu Hurayrah.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ حَيَّوَةَ، أَنَّ أَبَا يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ. وَقَالَ: «مَنْ أَطَاعَ الْأَمِيرَ». وَلَمْ يَقُلْ «أَمِيرِي». وَكَذَلِكَ فِي حَدِيثِ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ.

[4155-35]. (Dar al-Salam 4524) Sa'id ibn Mansur and Qutaybah ibn Sa'id narrated:ⁱ both from Ya'qub; Sa'id said: Ya'qub ibn 'Abd al-Rahman narrated; from Abu Hazim; from Abu Salih al-Samman; from Abu Hurayrah. He said: 'God's Messenger (peace be upon him) said: "It is your obligation to listen and

i. Related by al-Nasā'ī, 4166.

obey in what is hard and easy, pleasant and unpleasant, and when others are given preference”.

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ يَعْقُوبَ. قَالَ سَعِيدٌ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِكَ وَيُسْرِكَ، وَمَنْشَطِكَ وَمَكْرَهِكَ، وَآثَرَةٍ عَلَيْكَ».

[4156–36]. (Dar al-Salam 4525) Abu Bakr ibn Abi Shaybah, ‘Abdullah ibn Barrad al-Ash‘ari and Abu Kurayb narrated: they said: Ibn Idris narrated; from Shu‘bah; from Abu ‘Imran; from ‘Abdullah ibn al-Samit; from Abu Dharr. He said: ‘My beloved friend urged me to listen and obey, even if he [i.e., the ruler] is a slave with cut-off limbs’.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ، وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ.

[4157–000]. (Dar al-Salam 4526-4527) Muhammad ibn Bashshar narrated: Muhammad ibn Ja‘far narrated [H]. Also, Ishaq narrated; al-Nadr ibn Shumayl narrated; both from Shu‘bah; from Abu ‘Imran; with the same chain of transmission: the same text, but they said in the hadith: ‘An Abyssinian slave with cut-off limbs’.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح. وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا النَّضْرُ بْنُ سُمَيْلٍ، جَمِيعًا عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، بِهَذَا الْإِسْنَادِ. وَقَالَا فِي الْحَدِيثِ: عَبْدًا حَبَشِيًّا مُجَدَّعَ الْأَطْرَافِ.

Ubaydullah ibn Mu'adh narrated: my father narrated; Shu'bah narrated; from Abu 'Imran; with the same chain of transmission: the same text as Ibn Idris said: 'A slave with cut-off limbs'.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ، بِهَذَا الْإِسْنَادِ، كَمَا قَالَ ابْنُ إِدْرِيسَ: عَبْدًا مُجَدَّعَ الْأَطْرَافِ.

[4158-37]. (Dar al-Salam 4528) Muhammad ibn al-Muthanna narrated:ⁱ Muhammad ibn Ja'far narrated; Shu'bah narrated; from Yahya ibn Husayn. He said: 'I heard my grandmother narrating that she heard the Prophet (peace be upon him) addressing the people during the Farewell Pilgrimage, saying: "Even if command over you is given to a slave who leads you according to God's Book, then listen and obey him".'

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَى بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ جَدَّتِي تُحَدِّثُ أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ، وَهُوَ يَقُولُ: «وَلَوْ اسْتَعْمَلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا».

[4159-000]. (Dar al-Salam 4529) Ibn Bashshar narrated: Muhammad ibn Ja'far and 'Abd al-Rahman ibn Mahdi narrated; from Shu'bah; with the same chain of transmission: the same text, but he said: 'An Abyssinian slave'.

وَحَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ. وَقَالَ: عَبْدًا حَبَشِيًّا.

i. Related by al-Nasā'ī, 4203; Ibn Mājah, 2861.

[4160-000]. (Dar al-Salam 4530) Abu Bakr ibn Abi Shaybah narrated: Waki' ibn al-Jarrah narrated; from Shu'bah; with the same chain of transmission: **the same text, but he said: 'An Abyssinian cut-off slave'.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ. وَقَالَ:
عَبْدًا حَبَشِيًّا مُجَدَّعًا.

[4161-000]. (Dar al-Salam 4531) 'Abd al-Rahman ibn Bishr narrated: Bahz narrated; Shu'bah narrated; with the same chain of transmission: **the same text, but did not mention 'Abyssinian cut-off', but added: 'That she heard God's Messenger (peace be upon him) at Mina or Arafat'.**

وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بِشْرِ، حَدَّثَنَا بِهِزُّ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ حَبَشِيًّا
مُجَدَّعًا. وَزَادَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنَى أَوْ بَعْرَفَاتٍ.

[4162-000]. (Dar al-Salam 4532) Salamah ibn Shabib narrated to me: al-Hasan ibn A'yan narrated; Ma'qil narrated; from Zayd ibn Abi Unaysah; from Yahya ibn Husayn; from his grandmother, Umm al-Husayn. He said: 'I heard her say: "I performed the hajj with God's Messenger, the Farewell Pilgrimage. God's Messenger spoke at length, and then I heard him say: 'If a cut-off slave (I think she also said "black") is given command over you, and he leads you according to God's Book, listen and obey him'."'

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ زَيْدِ بْنِ أَبِي
أَنَيْسَةَ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ، قَالَ سَمِعْتُهَا تَقُولُ: حَجَجْتُ مَعَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّةَ الْوَدَاعِ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَوْلًا كَثِيرًا. ثُمَّ سَمِعْتُهُ يَقُولُ: «إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ - حَسِبْتُهَا قَالَتْ - أَسْوَدٌ، يَقُودُكُمْ بِكِتَابِ اللَّهِ، فَاسْمَعُوا لَهُ وَأَطِيعُوا».

[4163-38]. (Dar al-Salam 4533-4534) Qutaybah ibn Sa'id narrated:ⁱ Layth narrated; from 'Ubaydullah; from Nafi'; from Ibn 'Umar; from the Prophet (peace be upon him) that 'He said: "A Muslim person has the duty to listen and obey, in whatever he likes or dislikes, unless he is ordered to disobey God. If he is ordered some disobedience of God, then he neither listens nor obeys".'

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ، فِيمَا أَحَبَّ وَكَرِهَ، إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ. فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ».

Zuhayr ibn Harb and Muhammad ibn al-Muthanna narrated:ⁱⁱ both said: Yahya (who is al-Qattan) narrated [H]. Also, Ibn Numayr narrated; my father narrated; both from 'Ubaydullah; with the same chain of transmission: the same text.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا يَحْيَى (وَهُوَ الْقَطَّانُ) ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ عَبْدِ اللَّهِ، بِهَذَا الْإِسْنَادِ: مِثْلَهُ.

[4164-39]. (Dar al-Salam 4535) Muhammad ibn al-Muthanna and Ibn Bashshar narrated (Ibn al-Muthanna's text):ⁱⁱⁱ both said: Muhammad ibn Ja'far narrated; Shu'bah narrated; from

i. Related by al-Tirmidhi, 1707; Ibn Mājah, 2864.

ii. Related by al-Bukhari, 2955, and 7144; Abu Dāwūd, 2626.

iii. Related by al-Bukhari, 4340, 7145, and 7257; Abu Dāwūd, 2625; al-Nasā'i, 4216.

Zubayd; from Sa‘d ibn ‘Ubaydah; from Abu ‘Abd al-Rahman; from ‘Ali, that ‘God’s Messenger (peace be upon him) sent an army and gave its command to one man. He lit up a fire and said to them: “Get in it”. Some were willing to enter it, while the rest said: “We have fled from it”. This was mentioned to God’s Messenger (peace be upon him) and he said to those who were willing to enter it: “Had you gone in, you would have remained in it until the Day of Judgement”. He commended the others. He also said: “No one may be obeyed in disobeying God. Obedience is only in what is good”.’

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ (وَاللَّفْظُ لِابْنِ الْمُثَنَّى)، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ جَيْشًا، وَأَمَرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَارًا وَقَالَ ادْخُلُوهَا. فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا، وَقَالَ الْآخَرُونَ: إِنَّا قَدْ فَرَرْنَا مِنْهَا. فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا لَمْ تَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ». وَقَالَ لِلْآخَرِينَ قَوْلًا حَسَنًا. وَقَالَ: «لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ. إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

[4165–40]. (Dar al-Salam 4536–4537) Muhammad ibn ‘Abdullah ibn Numayr, Zuhayr ibn Harb and Abu Sa‘id al-Ashajj narrated in similar wording: they said: Waki‘ narrated; al-A‘mash narrated; from Sa‘d ibn ‘Ubaydah; from Abu ‘Abd al-Rahman; from ‘Ali. He said: ‘God’s Messenger (peace be upon him) dispatched a military expedition, assigning its command to one man from the Ansar, and ordered them to listen and obey him. They incurred his displeasure about something. He said: “Gather some wood for me”, and they did. He then said: “Light up a fire for me”, and they did. He then said

to them: "Has not God's Messenger (peace be upon him) commanded you to listen to me and obey me?" They said: "He did". He said: "Then, get into the fire". They looked at one another, and said: "We have fled to God's Messenger in order to escape the fire". They were in this condition, until his anger subsided and the fire extinguished. When they came back, they mentioned this to the Prophet. He said: "Had they entered it, they would not be let out of it. Obedience is due only in what is good and reasonable".'

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو سَعِيدٍ الْأَشْجِيُّ - وَتَقَارَبُوا فِي اللَّفْظِ - قَالُوا: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوا. فَأَغْضَبُوهُ فِي شَيْءٍ فَقَالَ: اجْمَعُوا لِي حَطَبًا، فَجَمَعُوا لَهُ. ثُمَّ قَالَ أَوْقِدُوا نَارًا، فَأَوْقَدُوا. ثُمَّ قَالَ: أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَسْمَعُوا لِي وَتُطِيعُوا؟ قَالُوا: بَلَى. قَالَ: فَادْخُلُوهَا. قَالَ: فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالُوا: إِنَّمَا فَرَرْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّارِ. فَكَانُوا كَذَلِكَ، وَسَكَنَ غَضَبُهُ، وَطُفِئَتِ النَّارُ. فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا. إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

Abu Bakr ibn Abi Shaybah narrated; Waki' and Abu Mu'awiyah narrated; from al-A'mash; with the same chain of transmission: a similar text.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ: نَحْوَهُ.

[4166-41]. (Dar al-Salam 4538-4540) Abu Bakr ibn Abi Shaybah narrated:ⁱ ‘Abdullah ibn Idris narrated; from Yahya ibn Sa‘id and ‘Ubaydullah ibn ‘Umar; from ‘Ubadah ibn al-Walid ibn ‘Ubadah; from his father; from his grandfather. He said: ‘We pledged to God’s Messenger (peace be upon him) to listen and obey in what is hard and easy, pleasant and unpleasant, and when others are given preference to us. We also pledged not to contend against rulers, and to say the truth wherever we happen to be, fearing no blame from anyone in what is due to God’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَحْيَى بْنِ سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنِ عُمَرَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: بَايَعَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ، فِي الْعُسْرِ وَالْيُسْرِ، وَالْمَنْشَطِ وَالْمَكْرَهِ وَعَلَى أَثَرَةٍ عَلَيْنَا. وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً.

Ibn Numay narrated: ‘Abdullah (meaning Ibn Idris) narrated; Ibn ‘Ajlan, ‘Ubaydullah ibn ‘Umar and Yahya ibn Sa‘id narrated; from ‘Ubadah ibn al-Walid; with the same chain of transmission: **the same text**.

وَحَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ اللَّهِ (يَعْنِي ابْنَ إِدْرِيسَ)، حَدَّثَنَا ابْنُ عَجْلَانَ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ وَيَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ، فِي هَذَا الْإِسْنَادِ: مِثْلُهُ.

Ibn Abi ‘Umar narrated: ‘Abd al-‘Aziz (meaning al-Darawardi) narrated; from Yazid (who is Ibn al-Had); from ‘Ubadah ibn

i. Related by al-Bukhari, 7199, and 7200; al-Nasā‘ī, 4160, 4161, 4612, 4613, 4614, and 4615; Ibn Mājah, 2866.

al-Walid ibn 'Ubadah ibn al-Samit; from his father. 'My father narrated to me. He said: "We pledged to God's Messenger (peace be upon him)... the same text as Ibn Idris's narration".'

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ (يَعْنِي الدَّرَاوَرْدِيَّ) عَنْ يَزِيدَ (وَهُوَ ابْنُ الْهَادِ) عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِيهِ، حَدَّثَنِي أَبِي قَالَ: بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ.

[4167-42]. (Dar al-Salam 4541) Ahmad ibn 'Abd al-Rahman ibn Wahb ibn Muslim narrated:ⁱ my uncle 'Abdullah ibn Wahb narrated; 'Amr ibn al-Harith narrated; Bukayr narrated to me; from Busr ibn Sa'id; from Junadah ibn Abi Umayyah. He said: 'We visited 'Ubadah ibn al-Samit when he was ill. We said: "May God keep you well, tell us some hadith you heard from God's Messenger (peace be upon him) by which God will benefit us". He said: "God's Messenger invited us and we gave him our pledges. What he stipulated for us included that we pledged to him to listen and obey in what is pleasant and unpleasant, hard and easy and when others are given preference to us, and that we do not contend against rulers. He said: 'Unless you see blatant disbelief for which you have God's clear evidence'."'

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ بْنِ مُسْلِمٍ، حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، حَدَّثَنِي بُكَيْرٌ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ، فَقُلْنَا: حَدَّثْنَا أَصْلَحَكَ اللَّهُ، بِحَدِيثٍ يَنْفَعُ اللَّهَ بِهِ، سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: دَعَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ

i. Related by al-Bukhari, 7055.

عَلَيْهِ وَسَلَّمَ فَبَايَعْنَاهُ. فَكَانَ فِيهَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا. وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ. قَالَ: «إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ».

Text Explanation

This chapter lists the hadiths concerning obedience of rulers and commanders. All scholars agree that it is obligatory in what involves no disobedience of God and that it is forbidden in what constitutes disobedience of Him. *Qadi 'Iyad* and other scholars confirmed this unanimity of scholars. The first hadith refers to the Qur'anic verse that says: 'Believers, obey God and obey the Messenger and those from among you who have been entrusted with authority'. (4: 59) The hadith mentions that it was revealed about 'Abdullah ibn Hudhafah. He was the commander of the expedition referred to in hadith Nos. 4164, and 4165.

Scholars say that the ones 'entrusted with authority' are the rulers and governors whose obedience God has made obligatory. This is the view of the great majority of scholars of the early and later generations, whether commentators on the Qur'an, scholars of Fiqh or others. Some said that the verse refers to scholars and some said these are the rulers and scholars. Those who said that the verse refers to the Prophet's Companions only are certainly wrong.

Hadith Nos. 4151-4154, mention that the Prophet said: 'Whoever obeys me obeys God and whoever obeys my commander obeys me' and said the same thing about disobedience. This is due to the fact that God has commanded us that we must obey God's Messenger (peace be upon him), and he has ordered that those commanders he appoints must be obeyed. Thus obedience is due.

Hadith No. 4155, quotes the Prophet: 'It is your obligation to listen and obey in what is hard and easy, pleasant and unpleasant, and when others are given preference'. Scholars said that the hadith means that rulers must be obeyed in whatever people may dislike or find hard, as long as it does not constitute disobedience of God. If

it involves such disobedience, then neither listening nor obeying is due. This is clearly expressed in other hadiths in this chapter. Therefore, the present hadiths that do not state this distinction and make obeying rulers obligatory must be understood to be in agreement with the other hadiths that clearly state that when orders involve disobedience of God, then we neither listen nor obey. The hadith adds: 'when others are given preference'. This refers to the rulers holding on to worldly affairs. Thus, the hadiths mean that people should listen and obey even if the rulers give themselves privileges and do not give you your rights of what is under their authority. These hadiths urge obedience in all situations so that the Muslim community remains united. Disunity leads to worse situations in matters of religion and life.

Hadith No. 4156, quotes Abu Dharr: 'My beloved friend urged me to listen and obey, even if he [i.e., the ruler] is a slave with cut-off limbs'. The hadith refers to the lowest type of slaves. In other words, even if the ruler comes from a lowly status in society, and even if he is a slave with amputated limbs, obedience is due to him. Can such a slave be a ruler? This may occur if the overall ruler appoints him or if he manages to take power by force. It is not permissible initially to give such a slave authority out of choice. Freedom is a condition of eligibility.

Hadith No. 4164, mentions, in brief, the case of the military commander who ordered his men to go into the fire and their refusal. It concludes with the statement that no obedience is due to anyone in whatever constitutes disobedience of God. Obedience is due only in what is good and reasonable. This hadith is in full agreement with the other hadiths in the chapter emphasizing that obedience applies only in what is permissible. There are some suggestions about what this commander did. Some said that he wanted to test his soldiers, and others said that he was jesting. Some name him as 'Abdullah ibn Hudhafah al-Sahmi, but this lacks authenticity because the following hadith clearly states that the commander belonged to the Ansar, while 'Abdullah ibn Hudhafah belonged to the Muhajirin.

In the same hadith, the Prophet says about those soldiers that if they had entered into that fire, they would not be let out until the Day of Judgement. This is something the Prophet came to know by revelation. This specification of the Day of Judgement explains the other hadith that says that they would never come out of it.

In the last hadith, No. 4167, the Prophet says: 'Unless you see blatant disbelief for which you have God's clear evidence'. What is meant by 'disbelief' in this instance is sinful action. 'For which you have God's clear evidence' means something you know from the Divine religion of Islam. The hadith means that people should not contend against rulers trying to disrupt their work unless they see something which is certainly forbidden, as clearly identified by Islamic rules. Should people see their rulers doing such action, they should object to it and state the truth, whatever it is. As for rebellion and fighting against them, this is forbidden according to the unanimous view of all Muslims, even though the ruler is a transgressor and unjust.

Several hadiths confirm what I have stated and all Sunni Muslims agree that a ruler is not removed on account of transgression, i.e., committing an act of disobedience of God. The view of some of our scholars mentioned in books of Fiqh, stating that such a ruler is removed is also reported to be the view of the Mu'tazilah. Whoever says this view is wrong and contrary to the unanimous view. Scholars say that the ruler is not removed and rebellion is not permissible because this often leads to strife, bloodshed and division in the community. Thus, the evil that may result from the attempt to remove him is greater than that of his remaining in power. *Qadi 'Iyad* said:

Scholars unanimously agree that overall leadership of the Muslim state cannot be assigned to an unbeliever, and that if such a ruler becomes an unbeliever, he steps down. The same applies if he ceases to pray and call for prayers. The majority of scholars also apply this to deviation, but some scholars of Basrah said that such overall leadership remains his, because his deviation is based on some understanding.

If the ruler becomes an unbeliever and tries to change the Divine law, or upholds some deviation, i.e., *bid'ah*, he is no longer considered a ruler. No obedience is due to him. It is a duty of the Muslim community to rise against him, remove him and appoint a just ruler if they can. If this is possible for only a section of them, it is their duty to remove the unbeliever. But the duty is not the same in the case of a deviant ruler, unless they are convinced that they can overpower him. If they feel unable to remove him, they should not rebel, but a Muslim may migrate to protect his faith.

Overall leadership may not be assigned to one who is known to be a transgressor. If the ruler becomes a transgressor, i.e., *fasiq*, some scholars say that removing him is a duty unless this may lead to strife and fighting. The majority of Sunni scholars of Fiqh, Hadith and Theology said that transgression, injustice and neglect of people's rights do not constitute reasons for rebellion. What is necessary is to admonish the ruler and remind him of the necessity to remain God-fearing. Abu Bakr ibn Mujahid claims that this is the unanimous view of scholars. Some scholars objected to his claim, citing the risings of al-Hasan, Ibn al-Zubayr and the people of Madinah against the Umayyad caliphs, and the rising of large numbers of the *tabi'in* and early Muslims against al-Hajjaj, supporting Ibn al-Ash'ath.

Those citing this view understand the Prophet's order not to contend against rulers as relating only to those who are just. The argument of the majority of scholars suggests that the rebellion against al-Hajjaj was not motivated by mere transgression, but by what he had changed of the Islamic law and supported of disbelief. *Qadi 'Iyad* said that this difference of views was in the early periods, but then scholars were unanimous in their view that rebellion against transgressing rulers is not permissible, but God knows best.

Hadith No. 4166, says: 'We pledged to God's Messenger (peace be upon him) to listen and obey in what is hard and easy, pleasant

and unpleasant, and when others are given preference to us. We also pledged not to contend against rulers, and to say the truth wherever we happen to be, fearing no blame from anyone in what is due to God'. Giving such a pledge is called *mubaya'ah*, which is derived from the root *bay'* meaning to agree a sale. The pledge is given this name because of the commitment of the two parties and the rich reward God promised them, as He said: 'God has bought of the believers their lives and their property, promising them Heaven in return: they fight for the cause of God, kill and be killed. This is a true promise which He has made binding on Himself in the Torah, the Gospel and the Qur'an. Who is more true to his promise than God? Rejoice, then, in the bargain you have made with Him. That is the supreme triumph'. (9: 111)

The terms of the pledge include: 'To say the truth wherever we happen to be, fearing no blame from anyone in what is due to God'. This means enjoining what is right and disapproving what is evil at all times and places, and to say it to everyone, high and low, stating the truth clearly without compromise for anyone's sake. We fear no one for stating the truth, not even rulers. Thus, the hadith emphasizes the importance of enjoining what is good and disapproving what is evil. Scholars agree that this is a collective duty. If a person fears for his life, or his property, or for the welfare of someone else, he is exempt from disapproving by action or verbally, but he continues to have the duty of disapproving of it within himself. This is the view of our school and the great majority of scholars. *Qadi 'Iyad* mentions that some scholars insist that disapproval must be clearly expressed in all situations. We discussed the matter at length under the appropriate chapter in the Book of Faith of this work.



CHAPTER 9

THE RULER IS A SHIELD

[4168–43]. (Dar al-Salam 4542) Ibrahim narrated: from Muslim; Zuhayr ibn Harb narrated to me; Shababah narrated; Warqa' narrated to me; from Abu al-Zinad; from al-A'raj; from Abu Hurayrah; from the Prophet (peace be upon him). He said: 'The ruler is a shield [for his community]. They fight behind him and are protected by him. If he commands fearing God, Mighty and Exalted, and he deals with justice, he will receive his reward. If he commands otherwise, it will rebound on him'.

حَدَّثَنَا إِبْرَاهِيمُ، عَنْ مُسْلِمٍ، حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي
وَرَقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: «إِنَّمَا الْإِمَامُ جُنَّةٌ، يُقَاتَلُ مِنْ وَرَائِهِ، وَيُتَّقَى بِهِ. فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ
وَجَلَّ وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ. وَإِنْ يَأْمُرْ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ.

Text Explanation

This hadith is the first one of the third part, which Ibrahim ibn Sufyan did not hear directly from Muslim, but rather reported it from Muslim through certification. Hence, he says 'from Muslim'. We explained this in the Notes of our Introduction to this work.

The Prophet describes the role of a ruler of the Muslim community, saying that he is like a shield because he prevents the enemy from harming Muslims and prevents people from harming others. He protects the land of Islam, and people fear his authority.

The Prophet says: 'They fight behind him'. This means that Muslims fight with their ruler against unbelievers, rebels and all those who are corrupt and unjust. As such, he provides protection for his community.



HONOURING ALLEGIANCE TO CALIPHS

[4169-44]. (Dar al-Salam 4543-4544) Muhammad ibn Bashshar narrated:ⁱ Muhammad ibn Ja'far narrated; Shu'bah narrated; from Furat al-Qazzaz; from Abu Hazim. He said: 'I sat with Abu Hurayrah over five years and I heard him narrating from the Prophet (peace be upon him). He said: "The Children of Israel were looked after by prophets: when a prophet died, he was succeeded by another prophet. There shall be no prophet after me, but there will be caliphs, and they will be many". People asked: "What do you order us to do?" He said: "Honour your pledge to the first, then the next. Give them their rights, as they will be questioned by God about their charge".'

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتِ الْقَزَّازِ، عَنْ أَبِي حَازِمٍ قَالَ: قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ، فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ. كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ. وَإِنَّهُ لَا نَبِيَّ بَعْدِي. وَسَتَكُونُ خُلَفَاءُ فَتَكْثُرُ». قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «فُوا بِبَيْعَةِ الْأَوَّلِ فَلِأَوَّلٍ. وَأَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرَعَاهُمْ».

Abu Bakr ibn Abi Shaybah and 'Abdullah ibn Barrad al-Ash'ari narrated: both said: 'Abdullah ibn Idris narrated; from

i. Related by al-Bukhari, 3455; Ibn Mājah, 2871.

al-Hasan ibn Furat; from his father; with the same chain of transmission: **the same text.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ فُرَاتٍ، عَنْ أَبِيهِ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[4170–45]. (Dar al-Salam 4545) Abu Bakr ibn Abi Shaybah narrated:ⁱ Abu al-Ahwas and Waki' narrated [H]. Also, Abu Sa'id al-Ashajj narrated to me; Waki' narrated [H]. And, Abu Kurayb and Ibn Numayr narrated; both said: Abu Mu'awiyah narrated [H]. Further, Ishaq ibn Ibrahim and 'Ali ibn Khashram narrated; both said: 'Isa ibn Yunus narrated; all of them from al-A'mash [H]. Also, 'Uthman ibn Abi Shaybah narrated (his text): Jarir narrated; from al-A'mash; from Zayd ibn Wahb; from 'Abdullah. He said: 'God's Messenger (peace be upon him) said: "After I am gone, there will be selfishness and matters which you will disapprove of". People said: "Messenger of God, what do you command any of us who lives to witness these?" He said: "Do the duty incumbent on you and ask God to grant you what is due to you".'

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الْأَحْوَصِ، وَوَكَيْعٌ، ح. وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ، حَدَّثَنَا وَكَيْعٌ، ح. وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمُ عَنِ الْأَعْمَشِ، ح. وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ (وَاللَّفْظُ لَهُ)، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهَا سَتَكُونُ بَعْدِي آثَرَةٌ، وَأُمُورٌ تُنْكِرُونَهَا». قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ تَأْمُرُ مَنْ أَدْرَكَ مِنَّا ذَلِكَ؟ قَالَ: «تَوَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ».

i. Related by al-Bukhari, 3603, and 7052; al-Tirmidhi, 2190.

[4171–46]. (Dar al-Salam 4546–4547) Zuhayr ibn Harb and Ishaq ibn Ibrahim narrated:ⁱ Jarir (Ishaq said: 'reported' and Zuhayr said: 'narrated'); from al-A'mash; from Zayd ibn Wahb; from 'Abd al-Rahman ibn 'Abd Rabb al-Ka'bah. He said: 'I entered the [Sacred] Mosque and saw 'Abdullah ibn 'Amr ibn al-'As seated in the shade of the Ka'bah, with people gathered around him. I went to them and sat listening to him. He said: "We were with God's Messenger (peace be upon him) on a journey, and we encamped at a place. Some were preparing their [small] tents, others training with arrows and others still attending to their animals. God's Messenger's caller announced: 'All come to prayer'. We congregated at God's Messenger's place. He said: 'Every prophet before me had the duty to point out to his community the best that he knows for them and warn them against the worst he knows for them. This community of yours is such that its best condition is at its beginning. Later, it will experience oppression and matters that you will reject. There will be waves of oppression which will make one another seem light. A wave of oppression may make a believer say: "This will destroy me". But then it is lifted. Another then will come and a believer will say: "This is certainly the one". He who loves to be drawn away from the Fire and brought into Paradise should make sure that death will catch up with him when he believes in God and the Last Day. He should do to people what he loves to be done to himself. Whoever pledges allegiance to a ruler, gives him his hand and sincere loyalty should obey him if he can. If someone else tries to unseat him, kill the other'." I drew close to him and said: "I ask you by God, did you yourself hear this from God's Messenger (peace be upon

i. Related by Abu Dāwūd in a shorter version, 4248; al-Nasā'ī, 4202; Ibn Mājah, 3956.

him)?" He put his hands on his ears and heart, and said: "My ears heard it and my heart understood it". I said to him: "Your cousin, Mu'awiyah, orders us to devour each other's property unlawfully and kill ourselves when God says: 'Believers, do not devour each other's wealth illegally, unless it be through trade which you conduct by mutual consent. Do not kill yourselves, for God is merciful to you'." (4: 29) He remained silent for a short while then said: "Obey him in what constitutes obedience of God and disobey him in what constitutes disobedience of God".'

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنُ الْعَاصِ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ، وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ. فَاتَيْتُهُمْ، فَجَلَسْتُ إِلَيْهِ، فَقَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَتَزَلْنَا مَنْزِلًا. فَمِنَّا مَنْ يُصْلِحُ خِبَاءَهُ، وَمِنَّا مَنْ يَنْتَضِلُّ، وَمِنَّا مَنْ هُوَ فِي جَشَرِهِ، إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الصَّلَاةُ جَامِعَةٌ. فَاجْتَمَعْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتُهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ هُمْ، وَيُنْذِرَهُمْ شَرًّا مَا يَعْلَمُهُ هُمْ. وَإِنَّ أُمَّتَكُمْ هَذِهِ جُعِلَ عَافِيَتُهَا فِي أَوَّلِهَا، وَسَيُصِيبُ آخِرَهَا بَلَاءٌ، وَأُمُورٌ تُنْكَرُ وَتُهْجَرُ. وَتَجِيءُ فِتْنَةٌ فَيَرَّقُ بَعْضُهَا بَعْضًا. وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ هَذِهِ مُهْلِكَتِي. ثُمَّ تَنْكَشِفُ وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ هَذِهِ أَحَبُّ أَنْ يُزْحَرَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلَتَأْتِيهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ. وَلَيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ. وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ، وَثَمَرَةَ قَلْبِهِ، فَلْيُطْعِمْهُ إِنْ اسْتَطَاعَ. فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا عَنْقَ الْآخِرِ». فَذَنُوتُ مِنْهُ فَقُلْتُ لَهُ أُنْشِدْكَ اللَّهُ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَأَهْوَى إِلَى أُذُنَيْهِ وَقَلْبِهِ بِيَدَيْهِ، وَقَالَ: سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي. فَقُلْتُ لَهُ: هَذَا ابْنُ عَمِّكَ مُعَاوِيَةُ، يَأْمُرُنَا أَنْ نَأْكُلَ أَمْوَالَنَا بَيْنَنَا بِالْبَاطِلِ، وَنَقْتُلَ أَنْفُسَنَا. وَاللَّهُ

يَقُولُ: «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا». قَالَ: فَسَكَتَ سَاعَةً ثُمَّ قَالَ: أَطِيعُوا فِي طَاعَةِ اللَّهِ وَاعْصُوا فِي مَعْصِيَةِ اللَّهِ.

Abu Bakr ibn Abi Shaybah, Ibn Numayr and Abu Sa'id al-Ashaji narrated: they said: Waki' narrated [H]. Also, Abu Kurayb narrated; Abu Mu'awiyah narrated; both from al-A'mash; with the same chain of transmission: **a similar text.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ، وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالُوا: حَدَّثَنَا وَكِيعٌ، ح. وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ: نَحْوَهُ.

[4172-47]. (Dar al-Salam 4548) Muhammad ibn Rafi' narrated to me: Abu al-Mundhir Isma'il ibn 'Umar narrated; Yunus ibn Abi Ishaq al-Hamdani narrated; 'Abdullah ibn Abi al-Safar narrated; from 'Amir; from 'Abd al-Rahman ibn 'Abd Rabb al-Ka'bah al-Sa'idi. He said: 'I saw people by the Ka'bah...' adding a similar text to al-A'mash's narration.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو الْمُؤَنِّدِ إِسْمَاعِيلُ بْنُ عُمَرَ، حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ الْهَمْدَانِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ، عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ الصَّائِدِيِّ قَالَ: رَأَيْتُ جَمَاعَةً عِنْدَ الْكَعْبَةِ. فَذَكَرَ نَحْوَ حَدِيثِ الْأَعْمَشِ.

Text Explanation

In the first hadith in this chapter, No. 4169, the Prophet (peace be upon him) warns that there will come a time when there will be

several caliphs. The hadith means that if allegiance is pledged to one caliph after another, then the first pledge of allegiance is right, valid and must be fulfilled, while the pledge to the second is invalid and forbidden to honour and fulfil. It is forbidden for this second caliph to claim the position or the honouring of the pledge. This is the case whether people give the second man their pledges of allegiance knowing or not knowing of the pledge given to the first. The same applies if the two caliphs are in the same city or two different cities, or if one is in the city of the ruler splitting away and the other in a different city. This is the correct view upheld by our Shafi'i scholars and the great majority of scholars.

Some suggested that the post belongs to the one who is given the pledge of allegiance in the city where the ruler normally lives [i.e., the capital]. Others said that lots are drawn between them. Both these views are unsound, with no foundation. Scholars said that it is not permissible to appoint two caliphs at the same time, whether the land of Islam is vast or not.

In his book *al-Irshad*, Imam al-Haramayn said: 'Our scholars say that it is not permissible to pledge allegiance to two people. In my view, it is not permissible to pledge to two people in the same area. This is unanimously agreed upon. If the two rulers are wide apart, and there are vast areas between them, the possibility may be considered. Yet this is apart from the categorical evidence'. Al-Mazari mentions this view, attributing it to 'some later scholars', referring to Imam al-Haramayn. This view is unsound and contrary to the view of early and later scholars and to the apparent meanings of the texts of hadiths, but God knows best.

Hadith No. 4170 quotes the Prophet: 'After I am gone, there will be selfishness and matters which you will disapprove of'. People said: 'Messenger of God, what do you command any of us who lives to witness these?' He said: 'Do the duty incumbent on you and ask God to grant you what is due to you'. This hadith is yet another sign of prophethood. What the Prophet foretold occurred several times. The hadith urges discipline and obedience, even if the ruler is unjust. He should be given what is due to him of obedience. No rebellion

or removal should be attempted, but people should urgently pray to God to remove his evil and to make him mend his ways.

In hadith No. 4171, the Prophet says: 'There will be waves of oppression which will make one another seem light'. This means that one wave of oppression may be hard on people, but when they experience the next wave, the first will seem to have been light. A different explanation is that these waves of oppression are alike, with some leading to the other, or one being lifted when another starts.

The Prophet also says that everyone 'Should do to people what he loves to be done to himself'. This is one of the Prophet's wise statements, expressed in clear language and stating an important rule that people must always observe. A person should not treat people in any way other than the way he loves to be treated by others.

The Prophet then confirms that obedience is due to the ruler who has been pledged allegiance by the community. Then he says: 'If someone else tries to unseat him, kill the other'. This means that the second is a rebel contending authority. He must be stopped. If he cannot be stopped without going to war and fighting, you should fight him. If killing him becomes inevitable, it is permissible to kill him. No indemnity is payable for him because he is an aggressor.

The narrator Ibn 'Abd Rabb al-Ka'bah asks the Prophet's Companion 'Abdullah ibn 'Amr to confirm that he heard it all being said by the Prophet and 'Abdullah confirms that he did. Then the man says to him: 'Your cousin, Mu'awiyah, orders us to devour each other's property unlawfully and kill ourselves when God says: "Believers, do not devour each other's wealth illegally, unless it be through trade which you conduct by mutual consent"'. (4: 29) This means that when he listened to the hadith forbidding contention with the ruler over his authority and that the contender should be killed, this narrator thought that this description applied to Mu'awiyah because he contended with 'Ali to whom the pledge of allegiance was given first. He further felt that what Mu'awiyah spent on his troops and followers in the fight with 'Ali would come under devouring people's property illegally, and that a person who is killed in this fight is in effect killing himself because it is an illegal

fight. No one, therefore, deserves to be given any financial reward for such fighting.ⁱ

‘Abdullah ibn ‘Amr advises his questioner: ‘Obey him in what constitutes obedience of God and disobey him in what constitutes disobedience of God’. This provides evidence confirming the duty of obeying a ruler who assumes power by force without being chosen through public agreement or appointment as successor to the previous ruler.

Transmission

The chain of transmission of hadith No. 4172, includes the narrator ‘Abd al-Rahman ibn ‘Abd Rabb al-Ka‘bah al-Sa‘idi. This is how the name is spelt in all copies. *Qadi ‘Iyad* mentions that the name is written in the same way in all copies. He then says: ‘This is wrong, and the correct pronunciation is al-‘A’dhi’. However, al-Bukhari mentions him in his book *al-Tarikh* and al-Sam‘ani in his *al-Ansab*. Both enter the name as al-Sa‘idi without suggesting any different version. This means that al-Bukhari, Muslim and al-Sam‘ani agree that his correct name is al-Sa‘idi. Al-Sam‘ani says that Sa‘id is a clan of the Hamdan tribe, named after Sa‘id whose actual name was Ka‘b ibn Shurahbil ibn ‘Amr ibn Hasham, with his ancestry going up to Saba.



i. Imam al-Nawawi does not go further to justify Mu‘āwiyah’s action or suggest that the battle was not about who should be ruler. Yet it is clear from his explanation that this was the understanding of the narrator, which al-Nawawi did not share.

REMAINING PATIENT WHEN RULERS ARE UNJUST

[4173–48]. (Dar al-Salam 4549) Muhammad ibn al-Muthanna and Muhammad ibn Bashshar narrated:ⁱ both said: Muhammad ibn Ja'far narrated; Shu'bah narrated; he said: I heard Qatadah narrating from Anas ibn Malik; from Usayd ibn Hudayr; that 'A man from the Ansar spoke privately to God's Messenger (peace be upon him) saying: "Will you not give me some employment as you have employed so-and-so". The Prophet said: "When I am gone, you shall encounter selfishness. Remain patient until you meet me on the pool".'

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَلَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فَلَانًا؟ فَقَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

[4174–000]. (Dar al-Salam 000) Yahya ibn Habib al-Harithi narrated to me: Khalid (meaning Ibn al-Harith) narrated; Shu'bah ibn al-Hajjaj narrated; from Qatadah. He said: 'I heard Anas narrating from Usayd ibn Hudayr that a man from the Ansar spoke to God's Messenger privately...' adding the same text.

ⁱ Related by al-Bukhari, 3792, and 7057; al-Tirmidhi, 2189; al-Nasā'ī, 5398.

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ (يَعْنِي ابْنَ الْحَارِثِ)، حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَلَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : بِمِثْلِهِ.

[4175–000]. (Dar al-Salam 4550) ‘Ubaydullah ibn Mu‘adh narrated: my father narrated; Shu‘bah narrated; with the same chain of transmission: **the same text, but he did not say ‘spoke to God’s Messenger privately’.**

وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ. وَلَمْ يَقُلْ خَلَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .



TO OBEY WHEN DENIED ONE'S RIGHTS

[4176–49]. (Dar al-Salam 4551) Muhammad ibn al-Muthanna and Muhammad ibn Bashshar narrated:ⁱ both said: Muhammad ibn Ja'far narrated; Shu'bah narrated; from Simak ibn Harb; from 'Alqamah ibn Wa'il al-Hadrami; from his father. He said: 'Salamah ibn Yazid al-Ju'fi asked God's Messenger (peace be upon him) saying: "Prophet of God, suppose that we have rulers who demand their rights and deny us our rights: what do you command us to do?" The Prophet turned away from him. He asked him again and he turned away. He then asked again but at the second or third time, al-Ash'ath ibn Qays pulled him aside and said: "Listen and obey. They will have to answer for what they have been charged with, and you, for what you have been charged with".'

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ: سَأَلَ سَلَمَةَ بْنَ يُزَيْدٍ الْجُعْفِيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا نَبِيَّ اللَّهِ أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ، وَيَمْنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ. ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ. ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ، أَوْ فِي الثَّالِثَةِ، فَجَذَبَهُ الْأَشْعَثُ بْنُ قَيْسٍ وَقَالَ: «اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

i. Related by al-Tirmidhi, 2199.

[4177–50]. (Dar al-Salam 4552) Abu Bakr ibn Abi Shaybah narrated: Shababah narrated; Shu'bah; narrated; from Simak; with the same chain of transmission: **the same text, but he said: 'al-Ash'ath ibn Qays pulled him, and God's Messenger (peace be upon him) said: "Listen and obey. They will have to answer for what they have been charged with, and you, for what you have been charged with".'**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ، بِهَذَا الْإِسْنَادِ:
مِثْلَهُ. وَقَالَ فَجَذَبَهُ الْأَشْعَثُ بْنُ قَيْسٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اسْمَعُوا
وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

Text Explanation

These hadiths have been explained in earlier chapters. The conclusion of what we have said in explanation is that people should remain patient when they are subjected to injustice, and that obedience of the rulers continues to be required and is not forfeited by the fact that they are unjust to their subjects, but God knows best.



CHAPTER 13

ALWAYS REMAIN WITH THE COMMUNITY

[4178–51]. (Dar al-Salam 4553) Muhammad ibn al-Muthanna narrated to me:ⁱ al-Walid ibn Muslim narrated; ‘Abd al-Rahman ibn Yazid ibn Jabir narrated; Busr ibn ‘Ubaydullah al-Hadrami narrated to me; that he heard Abu Idris al-Khawlani say: ‘I heard Hudhayfah ibn al-Yaman say: “People used to ask God’s Messenger (peace be upon him) about goodness and I would ask him about evil, fearing that it would engulf me. I said: ‘Messenger of God, we used to be in ignorance and evil, but God brought us this goodness. Will this goodness be followed by evil?’ He said: ‘Yes’. I said: ‘Will that evil be succeeded by goodness?’ He said: ‘Yes, but it will be tainted’. I said: ‘What taint will it be?’ He said: ‘There will be people who follow a way other than my way, and guide differently from my guidance. You shall accept some of what they do and reject some’. I said: ‘Will that goodness be succeeded by evil?’ He said: ‘Yes, there will be callers at the gates of Hell. They will throw in it anyone who answers their call’. I said: ‘Messenger of God, describe them to us’. He said: ‘Yes. They are people of our own type, speaking our language’. I said: ‘Messenger of God, what do you advise me if I witness that’. He said: ‘You stick to the community of Muslims and their leader’. I said: ‘What if they have neither a community nor a

i. Related by al-Bukhari, 3606, and 7084; Ibn Mājah, 3979.

leader?' He said: 'Then abandon all those groups; even if you have to endure severe pain, until death catches up with you in that state'."

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْخَضْرَمِيُّ، أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ يَقُولُ: سَمِعْتُ حُذَيْفَةَ بْنَ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ. فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ». فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخْنٌ». قُلْتُ: وَمَا دَخْنُهُ؟ قَالَ: «قَوْمٌ يَسْتَنُونَ بِغَيْرِ سُنَّتِي، وَيَهْدُونَ بِغَيْرِ هَدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ. دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا». فَقُلْتُ: يَا رَسُولَ اللَّهِ، صِفْهُمْ لَنَا. قَالَ: «نَعَمْ. قَوْمٌ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِالسِّنَّتِنَا». قُلْتُ: يَا رَسُولَ اللَّهِ فَمَا تَرَى إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: «تَلْزَمُ جَمَاعَةُ الْمُسْلِمِينَ وَإِمَامَهُمْ». فَقُلْتُ: فَإِنْ لَمْ تَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: «فَاعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا، وَلَوْ أَنْ تَعْصَ عَلَى أَصْلِ شَجَرَةٍ، حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ».

[4179–52]. (Dar al-Salam 4554) Muhammad ibn Sahl ibn 'Askar al-Tamimi narrated to me: Yahya ibn Hassan narrated [H]. Also, 'Abd al-Rahman al-Darimi narrated; Yahya (who is Ibn Hassan) reported; Mu'awiyah (meaning Ibn Sallam) narrated; Zayd ibn Sallam narrated; from Abu Sallam. He said: 'Hudhayfah ibn al-Yaman said: "I said: 'Messenger of God, we were in evil ways, but God has brought goodness and we are blessed with it. Will this goodness be followed by evil?' He said: 'Yes'. I said: 'Will that evil be succeeded by goodness?' He said: 'Yes'. I said: 'And will that goodness be followed by evil?' He said: 'Yes'. I asked: 'How?' He said:

'There will come after I am gone rulers who will not be guided by my guidance and will not follow my way. There will be among them men who have devil hearts in human bodies'. I said: 'Messenger of God, what should I do if I live till then?' He said: 'You listen and obey the ruler. Even if you are whipped on your back and your property is taken away, listen and obey'."

وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ بْنُ عَسْكَرِ التَّمِيمِيِّ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، ح. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى (وَهُوَ ابْنُ حَسَّانَ)، حَدَّثَنَا مُعَاوِيَةُ (يَعْنِي ابْنَ سَلَامٍ)، حَدَّثَنَا زَيْدُ بْنُ سَلَامٍ، عَنْ أَبِي سَلَامٍ قَالَ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا بِشَرِّ فَجَاءَ اللَّهُ بِخَيْرٍ، فَتَحَنُّ فِيهِ. فَهَلْ مِنْ وَرَاءِ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ». قُلْتُ: هَلْ وَرَاءَ ذَلِكَ الشَّرِّ خَيْرٌ؟ قَالَ: «نَعَمْ». قُلْتُ: فَهَلْ وَرَاءَ ذَلِكَ الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ». قُلْتُ: كَيْفَ؟ قَالَ: «يَكُونُ بَعْدِي أُمَّةٌ، لَا يَهْتَدُونَ بِهَدَايَ، وَلَا يَسْتَنُونَ بِسُنَّتِي. وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ». قَالَ قُلْتُ: كَيْفَ أَصْنَعُ يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ؟ قَالَ: «تَسْمَعُ وَتُطِيعُ لِلْأَمِيرِ. وَإِنْ ضَرَبَ ظَهْرَكَ وَأَخَذَ مَالَكَ فَاسْمَعْ وَأَطِعْ».

[4180-53]. (Dar al-Salam 4555) Shayban ibn Farrukh narrated:ⁱ Jarir (meaning Ibn Hazim) narrated; Ghaylan ibn Jarir narrated; from Abu Qays ibn Riyah; from Abu Hurayrah; from the Prophet (peace be upon him); that 'He said: "Whoever breaks away from [the duty of] obedience and splits away from the community then dies will have died like the people of *jahiliyyah*. And whoever fights under a blind banner: fighting in anger or calling for a group, or supporting a group, and gets killed, he will have been killed like the people of *jahiliyyah*."

i. Related by al-Nasā'ī, 4125; Ibn Mājah in a shorter version, 3948.

Whoever breaks away from my community, striking against those who are good and bad, careless of those of them who are believers, honouring no pledge he had given, does not belong to me and I do not belong to him”.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرٌ (يَعْنِي ابْنَ حَازِمٍ)، حَدَّثَنَا غِيلَانُ بْنُ جَرِيرٍ، عَنْ أَبِي قَيْسٍ بْنِ رِيَّاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ، فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً. وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَغْضَبُ لِعَصْبَةٍ، أَوْ يَدْعُو إِلَى عَصْبَةٍ، أَوْ يَنْصُرُ عَصْبَةً فَقُتِلَ فَقِتْلَةً جَاهِلِيَّةً. وَمَنْ خَرَجَ عَلَى أُمَّتِي يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، وَلَا يَتَحَاشَى مِنْ مُؤْمِنِهَا، وَلَا يَفِي لِدِي عَهْدٍ عَهْدُهُ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ».

[4181-000]. (Dar al-Salam 4556) ‘Abdullah ibn ‘Umar al-Qawariri narrated to me: Hammad ibn Zayd narrated; Ayyub narrated; from Ghaylan ibn Jarir; from Ziyad ibn Riyah al-Qaysi; from Abu Hurayrah. He said: ‘God’s Messenger (peace be upon him) said: a similar text to Jarir’s narration with a slight difference in wording’.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ غِيلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَّاحٍ الْقَيْسِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَنَحُو حَدِيثَ جَرِيرٍ، وَقَالَ: «لَا يَتَحَاشَى مِنْ مُؤْمِنِهَا».

[4182-54]. (Dar al-Salam 4557-4558) Zuhayr ibn Harb narrated to me: ‘Abd al-Rahman ibn Mahdi narrated; Mahdi ibn Maymun narrated; from Ghaylan ibn Jarir; from Ziyad ibn Riyah; from Abu Hurayrah. He said: ‘God’s Messenger (peace be upon him) said: “Whoever breaks away from [the duty of] obedience and

splits away from the community then dies will have died like the people of *jahiliyyah*. And whoever is killed fighting under a blind banner: fighting in anger and in support of his own people, and gets killed, does not belong to my community. Anyone who breaks away from my community against my community, striking against those who are good and bad, careless of those of them who are believers, honouring no pledge he has given, does not belong to me”.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَّاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ ثُمَّ مَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً. وَمَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَغْضِبُ لِلْعَصْبَةِ وَيُقَاتِلُ لِلْعَصْبَةِ، فَلَيْسَ مِنْ أُمَّتِي. وَمَنْ خَرَجَ مِنْ أُمَّتِي عَلَى أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، لَا يَتَحَاشَى مِنْ مُؤْمِنِهَا، وَلَا يَفِي بِذِي عَهْدِهَا فَلَيْسَ مِنِّي».

Muhammad ibn al-Muthanna and Ibn Bashshar narrated: both said: Muhammad ibn Ja'far narrated; Shu'bah narrated; from Ghaylan ibn Jarir; with the same chain of transmission: the same text. However, Ibn al-Muthanna did not mention the Prophet in his narration, while Ibn Bashshar said in his narration: 'God's Messenger said: a similar text to theirs'.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ غَيْلَانَ بْنِ جَرِيرٍ، بِهَذَا الْإِسْنَادِ. أَمَّا ابْنُ الْمُثَنَّى فَلَمْ يَذْكُرِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَدِيثِ، وَأَمَّا ابْنُ بَشَّارٍ فَقَالَ فِي رِوَايَتِهِ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَنْخُورُ حَدِيثُهُمْ.

[4183–55]. (Dar al-Salam 4559) Hasan ibn al-Rabi' narrated:ⁱ Hammad ibn Zayd narrated; from al-Ja'd Abu 'Uthman; from Abu Raja'; from Ibn 'Abbas narrating it. He said: 'God's Messenger (peace be upon him) said: "Whoever sees his ruler doing something he dislikes should endure patiently. For, whoever splits away from the community even by a handspan and dies, will have died like the people of *jahiliyyah*".'

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا هَمَّادُ بْنُ زَيْدٍ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ، فَلْيَصْبِرْ. فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ، فَمِيتَةٌ جَاهِلِيَّةٌ».

[4184–56]. (Dar al-Salam 4560) Shayban ibn Farrukh narrated: 'Abd al-Warith narrated; al-Ja'd narrated; Abu Raja' al-'Utaridi narrated; from Ibn 'Abbas; from God's Messenger (peace be upon him): 'He said: "Whoever dislikes something the ruler does should remain patient. Anyone who breaks away from authority even by a handspan and dies in this condition will have died like the people of *jahiliyyah*".'

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا الْجَعْدُ، حَدَّثَنَا أَبُو رَجَاءٍ الْعُطَارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ عَلَيْهِ. فَإِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا، فَمَاتَ عَلَيْهِ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً».

[4185–57]. (Dar al-Salam 4561) Huraym ibn 'Abd al-A'la narrated:ⁱⁱ al-Mu'tamir narrated; he said: I heard my father

i. Related by al-Bukhari, 7053, 7054, and 7143.

ii. Related by al-Nasā'ī, 4126.

narrating from Abu Mijlaz; from Jundab ibn 'Abdullah al-Bajali. He said: 'God's Messenger (peace be upon him) said: "Whoever is killed under a blind banner, advocating or supporting some fanatic loyalty, will have been killed like the people of *jahiliyyah*".'

حَدَّثَنَا هُرَيْمُ بْنُ عَبْدِ الْأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي مَجْلَزٍ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَدْعُو عَصَبِيَّةً، أَوْ يَنْصُرُ عَصَبِيَّةً، فَقَتَلَهُ جَاهِلِيَّةٌ».

[4186-58]. (Dar al-Salam 4562) 'Ubaydullah ibn Mu'adh al-Anbari narrated: my father narrated; 'Asim (who is Ibn Muhammad ibn Zayd) narrated; from Zayd ibn Muhammad; from Nafi'. He said: "'Abdullah ibn 'Umar visited 'Abdullah ibn Muti' after the affair of al-Harrah had taken place, during the reign of Yazid ibn Mu'awiyah. He [i.e., 'Abdullah ibn Muti'] said: "Put a pillow for 'Abd al-Rahman". He said: "I have not come to you to sit down. I have come to narrate to you a hadith which I heard from God's Messenger (peace be upon him). I heard the Prophet say: 'Whoever disowns a duty of obedience shall meet God on the Day of Judgement having no argument to make. And whoever dies without having given a pledge of allegiance will have died like the people of *jahiliyyah*'."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَاصِمٌ (وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدٍ)، عَنْ زَيْدِ بْنِ مُحَمَّدٍ، عَنْ نَافِعٍ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ، حِينَ كَانَ مِنْ أَمْرِ الْحَرَّةِ مَا كَانَ زَمَنُ يَزِيدَ بْنِ مُعَاوِيَةَ، فَقَالَ: اطْرَحُوا الْأَبِي عَبْدِ الرَّحْمَنِ وَسَادَةً، فَقَالَ: إِنِّي لَمْ آتِكَ لِأَجْلِسَ. أَتَيْتُكَ لِأُحَدِّثَكَ حَدِيثًا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهُ. سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَقُولُ: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةِ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ. وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً».

[4187-000]. (Dar al-Salam 4563-4564) Ibn Numayr narrated: Yahya ibn ‘Abdullah ibn Bukayr narrated; Layth narrated; from ‘Ubaydullah ibn Abi Ja‘far; from Bukayr ibn ‘Abdullah ibn al-Ashajj; from Nafi‘; from Ibn ‘Umar that he visited Ibn Muti‘, adding a similar text from the Prophet (peace be upon him).

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُبيدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ أَتَى ابْنَ مُطِيعٍ. فَذَكَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ.

‘Amr ibn ‘Ali narrated: Ibn Mahdi narrated [H]. Also, Muhammad ibn ‘Amr ibn Jabalah narrated; Bishr ibn ‘Umar narrated; both said: Hisham ibn Sa‘d narrated; from Zayd ibn Aslam; from his father; from Ibn ‘Umar; from the Prophet (peace be upon him): the same meaning as Nafi‘’s narration from Ibn ‘Umar.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ مَهْدِيٍّ ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ، حَدَّثَنَا يَشْرُ بْنُ عُمَرَ، قَالَا جَمِيعًا: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِمَعْنَى حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ.

Text Explanation

In the first hadith in this chapter, No. 4178, the Prophet answers Hudhayfah’s question as to whether the evil will be succeeded by goodness, saying that it will be but such goodness will be tainted. The Prophet uses the word *dakhan*, which is translated as ‘tainted’.

but literally refers to a change of colour making it darker. Scholars say that what it means is that people's hearts will not regain their old purity. They will still have some rancour. *Qadi 'Iyad* said that the goodness that succeeds evil is a reference to the reign of 'Umar ibn 'Abd al-'Aziz. When Hudhayfah asks for an explanation of such taint, the Prophet mentions people that do not follow his way and his guidance. He adds: 'You shall accept some of what they do and reject some'. This appears to be a reference to how things were after the days of 'Umar ibn 'Abd al-'Aziz.

Hudhayfah wanted to know whether there would be further evil succeeding goodness and the Prophet confirmed that there would be, explaining that 'There will be callers at the gates of Hell. They will throw in it anyone who answers their call'. Scholars said that this is a reference to rulers who deviate from the Prophet's guidance or follow some other erroneous ways, such as the Kahwarij, Qaramitah and similar groups.

This hadith makes clear that it is obligatory to remain loyal to the Muslim community and its ruler, obeying him, even if he commits sinful actions and takes people's money without justification. Such a ruler should be obeyed in what does not constitute disobedience of God. The hadith provides a proof of prophethood in the fact that all these matters the Prophet mentioned have occurred exactly as he said they would.

In hadith No. 4180 and several others, the Prophet says that the one who splits away from the Muslim community and dies in this condition 'Will have died like the people of *jahiliyyah*'. The word *jahiliyyah* means 'a state of ignorance', and it is mostly used in Islamic contexts to refer to the pre-Islamic days in Arabia. The Prophet says that such a person dies in the same way as those who rejected Islam and persevered in their false beliefs. They were in a condition of chaos with no recognized ruler.

In the same hadiths, the Prophet mentions a person who 'fights under a blind banner'. Scholars said that the Prophet meant fighting for some unclear and undefinable objective. This is what Imam Ahmad ibn Hanbal and the majority of scholars said. Ishaq ibn Rahawayh said: 'Like when people fight for some fanatic ideas'.

In hadith No. 4180 the Prophet speaks about a person 'Fighting in anger, calling for a group or supporting a group' and in hadith No. 4182, 'Fighting in anger and in support of his own people'. This means that he is driven by personal ideas, feelings and loyalty to his own people, not in support of the truth or advocating it. The Prophet also says in this hadith, 'Whoever breaks away from my community, striking against those who are good and bad, careless of those of them who are believers'. This is a description of one who does not consider his own actions and whether they fit with supporting the truth. He is careless and does not fear God's punishment.

In hadith No. 4186, the Prophet says: 'Whoever disowns a duty of obedience shall meet God on the Day of Judgement having no argument to make'. This means that he will not be able to provide an argument in support of his action or an excuse to justify it.

Transmission

The chain of transmission of Hadith 4179, includes: 'from Abu Sallam: he said: Hudhayfah ibn al-Yaman said'. Al-Daraqutni said: 'To me, this hadith is *mursal* [i.e., its chain of transmission is incomplete], because Abu Sallam did not hear the hadith from Hudhayfah'. What al-Daraqutni says is true, but the text of the hadith is authentic, because it is related in the hadith before it, No 4178, with a complete chain. Muslim relates this hadith by way of endorsement of the previous one. We said in our Notes in our Introduction to Volume 1, of this work, and elsewhere, that when a *mursal* hadith is narrated with a different but complete chain of transmission, it is ruled as authentic and it becomes valid as evidence. This means that the subject matter is tackled in two authentic hadiths.

The chain of transmission of hadith No. 4180 includes the narrator Abu Qays ibn Riyah. He is Ziyad ibn Riyah mentioned in the chain of transmission of the next hadith, No. 4181. Al-Bukhari gives his name in two ways Riyah and Rabah, with the difference in written form being merely an additional dot under one letter. All other scholars mention him as Ibn Riyah only.

CHAPTER 14

SOWING DISCORD WITHIN THE MUSLIM COMMUNITY

[4188–59]. (Dar al-Salam 4565) Abu Bakr ibn Nafi' and Muhammad ibn Bashshar narrated to me:ⁱ (Ibn Nafi' said: 'Ghundar' and Ibn Bashshar said: 'Muhammad ibn Ja'far'ⁱⁱ) narrated; Shu'bah narrated; from Ziyad ibn 'Ilaqah. He said: 'I heard 'Arfajah say: "I heard God's Messenger (peace be upon him) say: 'There will be terrible and foul things. Whoever wants to sow discord within this community when it is united, strike him with your swords, whoever he may be'."'

حَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ، وَقَالَ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ عَرْفَجَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ. فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ وَهِيَ جَمِيعٌ، فَاضْرِبُوهُ بِالسَّيْفِ كَأَنَّا مَنْ كَانَ».

[4189–000]. (Dar al-Salam 4566) Ahmad ibn Khirash narrated: Habban narrated; Abu 'Awanah narrated [H]. Also, al-Qasim ibn Zakariyya' narrated to me; 'Ubaydullah ibn Musa narrated; from Shayban [H]. And, Ishaq ibn Ibrahim narrated; al-Mus'ab ibn al-Miqdam al-Khath'ami reported; Isra'il narrated [H].

i. Related by Abu Dāwūd, 4762; al-Nasā'ī, 4032, 4033, and 4035.

ii. Ghundar is a nickname of Muhammad ibn Ja'far. Muslim mentions both here retaining how each of his teachers narrated the hadith.

Further, Hajjaj narrated to me; 'Arim ibn al-Fadl narrated; Hammad ibn Zayd narrated; 'Abdullah ibn al-Mukhtar and another man he named narrated; all of them from Ziyad ibn 'Ilaqah; from 'Arfajah; from the Prophet (peace be upon him): **the same text, but in all their narrations: 'Kill him'.**

وَحَدَّثَنَا أَحْمَدُ بْنُ خِرَاشٍ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا أَبُو عَوَانَةَ، ح. وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكْرِيَاءَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمُضْعَبُ بْنُ الْمُقْدَامِ الْخَثْعَمِيُّ، حَدَّثَنَا إِسْرَائِيلُ، ح. وَحَدَّثَنِي حَجَّاجٌ، حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُخْتَارِ، وَرَجُلٌ سَمَاهُ. كُلُّهُمْ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَرْفَجَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ. غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا: «فَاقْتُلُوهُ».

[4190-60]. (Dar al-Salam 4567) 'Uthman ibn Abi Shaybah narrated to me: Yunus ibn Abi Ya'fur; from 'Arfajah. He said: **'When you are united, fully agreed to the authority of one ruler, if someone tries to persuade you to rebel or split your community, then kill him'.**

وَحَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْفُورٍ، عَنْ أَبِيهِ، عَنْ عَرْفَجَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ، عَلَى رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ، أَوْ يُفَرِّقَ جَمَاعَتَكُمْ فَاقْتُلُوهُ».

Text Explanation

Hadith No. 4188, tells us that there will be terrible and foul things. This refers to strife and trouble within the Muslim community. He then says: 'Whoever wants to sow discord within this community when it is united, strike him with your swords, whoever he may be'. This is a clear order to fight against anyone who rebels against

the ruler of the Muslim state or tries to create disunity among the Muslims. Such a person must be warned against persistence. If he persists, he is to be fought against. If the evil he spreads cannot be repelled except by killing him, he should be killed, and no retaliation or compensation is given to his family.

In this hadith, the Prophet said 'Strike him with your swords', and in hadith No. 4189, this is replaced by the words: 'kill him'. The Prophet speaks about a person sowing disunity, so that people will split into groups which harbour hatred towards one another.



WHEN TWO RULERS ARE PLEDGED ALLEGIANCE

[4191–61]. (Dar al-Salam 4568) Wahb ibn Baqiyyah al-Wasiti narrated to me: Khalid ibn ‘Abdullah narrated; from al-Jurayri; from Abu Nadrah; from Abu Sa‘id al-Khudri. He said: ‘God’s Messenger said: “If pledges of allegiance are given to two caliphs, then kill the second”.’

وَحَدَّثَنِي وَهْبُ بْنُ بَقِيَّةِ الْوَاسِطِيِّ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا بُوِيعَ خَلِيفَتَيْنِ فَاقْتُلُوا الْآخَرَ مِنْهُمَا».

Text Explanation

This hadith is understood to mean that if the situation cannot be otherwise sorted out and the second person will not be persuaded to abandon his position, and if it becomes clear that the only way to sort out the situation and keep the Muslim community united, is to kill him, then he may be killed. We explained this in the previous chapters, showing that it is not permissible to pledge allegiance to two caliphs. We also quoted that this is the unanimous view of scholars and the possibility mentioned by Imam al-Haramayn.

WHEN RULERS ARE REPRIMANDED

[4192-62]. (Dar al-Salam 4569) Haddab ibn Khalid al-Azdi narrated:ⁱ Hammam ibn Yahya narrated; Qatadah narrated; from al-Hasan; from Dabbah ibn Mihsan; from Umm Salamah; that 'God's Messenger (peace be upon him) said: "There will be rulers and you will see things that you accept and things you reject. Whoever recognizes realities should steer clear and whoever rejects [what is wrong] is safe. It is the one who accepts and follows [who incurs God's wrath]". People asked: "Should we fight them?" He said: "Not as long as they offer prayers".'

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنِ الْحُسَيْنِ، عَنْ
ضَبَّةَ بْنِ مَحْصَنٍ، عَنْ أُمِّ سَلَمَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «سَتَكُونُ
أُمَرَاءُ، فَتَعْرِفُونَ وَتُنْكِرُونَ. فَمَنْ عَرَفَ بَرِيءٌ، وَمَنْ أَنْكَرَ سَلِيمٌ، وَلَكِنْ مَنْ رَضِيَ
وَتَابَعَ». قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: «لَا، مَا صَلَّوْا».

[4193-63]. (Dar al-Salam 4570) Abu Ghassan al-Misma'i and Muhammad ibn Bashshar narrated to me: both from Mu'adh (Abu Ghassan's text); Mu'adh (who is Ibn Hisham al-Dastawa'i) narrated; my father narrated to me; from Qatadah; al-Hasan narrated; from Dabbah ibn Mihsan al-'Anazi; from

i. Related by Abu Dāwūd, 4760 and 4761; al-Tirmidhi, 2265.

Umm Salamah, the Prophet's wife, from the Prophet (peace be upon him) that 'He said: "Governors shall be appointed for you, and you will find some things acceptable and things you reject. Whoever dislikes this, steers clear and whoever denounces it is safe. It is the one who accepts and follows [who incurs God's wrath]". People said: "Messenger of God, should we fight them?" He said: "Not as long as they offer prayers", (meaning the ones who dislikes and denounces within himself).'

وَحَدَّثَنِي أَبُو غَسَّانَ الْمُسَمَعِيُّ، وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنْ مُعَاذٍ (وَاللَّفْظُ لِأَبِي غَسَّانَ)، حَدَّثَنَا مُعَاذٌ (وَهُوَ ابْنُ هِشَامِ الدَّسْتَوَائِيِّ)، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا الْحَسَنُ، عَنْ ضَبَّةَ بْنِ مِحْصَنِ الْعَنْزِيِّ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ، فَتَعْرِفُونَ وَتُنْكِرُونَ. فَمَنْ كَرِهَ فَقَدْ بَرِئَ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ». قَالُوا: يَا رَسُولَ اللَّهِ أَلَا نُنَاقِلُهُمْ؟ قَالَ: «لَا، مَا صَلَّوْا». أَيْ مَنْ كَرِهَ بِقَلْبِهِ وَأَنْكَرَ بِقَلْبِهِ.

[4194-64]. (Dar al-Salam 4571) Abu al-Rabi' al-'Ataki narrated to me: Hammad (meaning Ibn Zayd) narrated; al-Mu'alla ibn Ziyad and Hisham narrated; from al-Hasan; from Dabbah ibn Mihsan; from Umm Salamah. She said: 'God's Messenger (peace be upon him) said: a similar text, except that he said: "Whoever denounces is free and whoever dislikes is safe".'

وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ (يَعْنِي ابْنَ زَيْدٍ)، حَدَّثَنَا الْمُعَلَّى بْنُ زِيَادٍ وَهِيْشَامٌ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَنَحُوا ذَلِكَ، غَيْرَ أَنَّهُ قَالَ: «فَمَنْ أَنْكَرَ فَقَدْ بَرِئَ وَمَنْ كَرِهَ فَقَدْ سَلِمَ»

[4195-000]. (Dar al-Salam 4572) Hasan ibn al-Rabi' al-Bajali narrated: Ibn al-Mubarak narrated; from Hisham; from al-Hasan; from Dabbah ibn Mihsan; from Umm Salamah. She said: 'God's Messenger (peace be upon him) said: the same text, except that he did not mention "It is the one who accepts and follows".'

وَحَدَّثَنَا هَسَنُ بْنُ الرَّبِيعِ الْبَجَلِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ
ضَبَّةَ بْنِ مُحْصَنِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَذَكَرَ مِثْلَهُ،
إِلَّا قَوْلَهُ: «وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ» لَمْ يَذْكُرْهُ.



THE BEST AND WORST OF RULERS

[4196–65]. (Dar al-Salam 4573) Ishaq ibn Ibrahim al-Hanzali narrated: 'Isa ibn Yunus reported; al-Awza'i narrated; from Yazid ibn Yazid ibn Jabir; from Ruzayq ibn Hayyan; from Muslim ibn Qarazah; from 'Awf ibn Malik; from God's Messenger (peace be upon him). 'He said: "The best of your rulers are those whom you love and they love you; who pray for you and you pray for them. And the worst of your rulers are the ones you hate and they hate you; the ones you curse and they curse you". People said: "Messenger of God, should we use our swords against them?" He said: "No, as long as they keep up prayers among you. When you see your rulers doing something you dislike, hate their action, but do not rebel against them".'

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ رُزَيْقِ بْنِ حَيَّانَ، عَنْ مُسْلِمِ بْنِ قَرْظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خَيْرُ أئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ. وَشَرَّ أئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ». قِيلَ: يَا رَسُولَ اللَّهِ أَفَلَا تُنَابِذُهُمُ بِالسَّيْفِ؟ فَقَالَ: «لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ. وَإِذَا رَأَيْتُمْ مِنْ وُلَاتِكُمْ شَيْئًا تَكْرَهُونَهُ، فَافْكُرْهُوا عَمَلَهُ. وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ».

[4197-66]. (Dar al-Salam 4574-4575) Dawud ibn Rushayd narrated: al-Walid (meaning Ibn Muslim) narrated; 'Abd al-Rahman ibn Yazid ibn Jabir narrated; the *marwla* of Fazarah (meaning Ruzayq ibn Hayyan) reported to me; that he heard Muslim ibn Qarazah who is the cousin of 'Awf ibn Malik al-Ashja'i say: 'I heard 'Awf ibn Malik al-Ashja'i say: "I heard God's Messenger (peace be upon him) say: 'The best of your rulers are those whom you love and they love you; whom you pray for and they pray for you. And the worst of your rulers are the ones you hate and they hate you; the ones you curse and they curse you'. People said: We said: 'Messenger of God, should we not fight them in this case?' He said: 'No, as long as they keep up prayers among you. Whoever is under a ruler and sees him doing some act of disobedience of God should hate the action he does, but must not rebel against him'."'

Ibn Jabir said: 'I said (meaning to Ruzayq) when he narrated this hadith to me: "I ask you by God, Abu al-Miqdam: did he narrate this or did you hear this from Muslim ibn Qarazah, saying: 'I heard 'Awf say: "I heard God's Messenger (peace be upon him) say?"'" He said: [Ruzayq] sat on his knees facing the *qiblah* and said: "Yes, by God other than whom there is no deity, I certainly heard it from Muslim ibn Qarazah as he said: 'I heard 'Awf ibn Malik say: "I heard God's Messenger (peace be upon him) say".'"

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ (يَعْنِي ابْنَ مُسْلِمٍ)، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، أَخْبَرَنِي مَوْلَى بَنِي فَزَارَةَ (وَهُوَ رُزَيْقُ بْنُ حَيَّانَ)، أَنَّهُ سَمِعَ مُسْلِمَ بْنَ قَرْظَةَ ابْنَ عَمِّ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكِ الْأَشْجَعِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «خِيَارُ أُمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ. وَشَرَارُ أُمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ،

وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ». قَالُوا قُلْنَا: يَا رَسُولَ اللَّهِ أَفَلَا تُنَابِذُهُمْ عِنْدَ ذَلِكَ؟ قَالَ: «لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ. لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ. أَلَا مَنْ وَلِيَ عَلَيْهِ وَالٍ، فَرَأَاهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ، فَلْيَكْرَهُ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ، وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ».

قَالَ ابْنُ جَابِرٍ: فَقُلْتُ - يَعْنِي لِرُزَيْقٍ - حِينَ حَدَّثَنِي بِهَذَا الْحَدِيثِ: اللَّهُ يَا أَبَا الْمِقْدَامِ، حَدَّثَكَ بِهَذَا أَوْ سَمِعْتَ هَذَا مِنْ مُسْلِمِ بْنِ قَرْظَةَ يَقُولُ: سَمِعْتُ عَوْفًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: فَجِئْنَا عَلَى رُكْبَتَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ فَقَالَ: إِي وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَسَمِعْتُهُ مِنْ مُسْلِمِ بْنِ قَرْظَةَ يَقُولُ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Ishaq ibn Musa al-Ansari narrated: al-Walid ibn Muslim narrated; Ibn Jabir narrated; with the same chain of transmission, but said: Ruzayq, Bani Fazarah's *marwla*: the same text.

وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا ابْنُ جَابِرٍ، بِهَذَا الْإِسْنَادِ. وَقَالَ رُزَيْقُ مَوْلَى بَنِي فَزَارَةَ.

Muslim said: It is also narrated by Mu'awiyah ibn Salih; from Rabi'ah ibn Yazid; from Muslim ibn Qarazah; from 'Awf ibn Malik; from the Prophet (peace be upon him): the same text.

قَالَ مُسْلِمٌ: وَرَوَاهُ مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ مُسْلِمِ بْنِ قَرْظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ.

Text Explanation

This hadith in its several versions is another evidence of prophethood as it speaks of future events which took place exactly as the Prophet foretold. In the first hadith, No. 4192, the Prophet says 'Whoever recognizes realities should steer clear', and in the next hadith, he says

'Whoever dislikes it steers clear'. This second version apparently means that a person who dislikes what is forbidden is free of its sin and punishment. This applies to those who cannot make their disapproval clear, practically or verbally. They should dislike within themselves so as to ensure that they bear no share of its sin. The other version, 'whoever recognizes steers clear' means – and God knows best – that a person who recognizes what is forbidden and has no doubt about its prohibition will have ways to ensure that he has no share in its sin or punishment. These ways provide the possibilities for putting an end to that practice either physically or verbally. But if he cannot, then by inwardly hating it.

The Prophet said: 'It is the one who accepts and follows'. This means that sin and its punishment are incurred by the one who accepts what is forbidden and follows it. The hadith shows that a person who is unable to change what is forbidden incurs no sin by remaining silent. He incurs it through accepting it, or through not disliking it, or following it.

When the Prophet was asked whether such rulers should be fought against, he said: 'Not as long as they offer prayers'. This confirms the meaning explained earlier that it is not permissible to rebel against caliphs and Muslim rulers because of their transgression or injustice. It is only when they abandon or alter some basic rules of Islam that rising against them may be justified.

Transmission

The chains of transmission of hadith Nos. 4196, and 4197, include Ruzayq ibn Hayyan. His name is reported in two different ways, with al-Bukhari, Ibn Abi Hatim, al-Daraqutni, 'Abd al-Ghani ibn Sa'id al-Misri, Ibn Makula and others stating it as Ruzayq. This is how it is spelt in most copies of Muslim's *Sahih*. Abu Zur'ah al-Razi and al-Dimashqi give it as Zurayq. In Arabic, the letters 'r' and 'z' are written in the same way, with the only difference being a dot on top to indicate the 'z' sound.

A PLEDGE BEFORE FIGHTING: THE RIDWAN PLEDGE UNDER THE TREE

[4198–67]. (Dar al-Salam 4576) Qutaybah ibn Sa‘id narrated: Layth ibn Sa‘id narrated [H]. Muhammad ibn Rumh narrated; al-Layth reported; from Abu al-Zubayr; from Jabir. He said: ‘We were one thousand and four hundred on the Day of al-Hudaybiyah. We gave our pledges to him [i.e., to God’s Messenger], with ‘Umar holding his hand, under the tree. It was a great thorn tree’. He also said: ‘We pledged not to flee, but did not pledge to die’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا
اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعِمِائَةٍ، فَبَايَعْنَاهُ
وَعُمَرُ أَخَذَ بِيَدِهِ تَحْتَ الشَّجَرَةِ، وَهِيَ سَمُرَةٌ. وَقَالَ: بَايَعْنَاهُ عَلَى أَلَّا نَفِرَّ. وَلَمْ
نُبَايِعْهُ عَلَى الْمَوْتِ.

[4199–68]. (Dar al-Salam 4577) Abu Bakr ibn Abi Shaybah narrated:ⁱ Ibn ‘Uyaynah narrated [H]. Ibn Numayr narrated; Sufyan narrated; from Abu al-Zubayr; from Jabir. He said: ‘We did not pledge to God’s Messenger (peace be upon him) to die, but we pledged to him not to desert’.

i. Related by al-Tirmidhi, 1594; al-Nasā‘ī, 4169.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا سُفْيَانُ،
عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: لَمْ نُبَايِعْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمَوْتِ،
إِنَّمَا بَايَعْنَاهُ عَلَى أَنْ لَا نَفِرَّ.

[4200-69]. (Dar al-Salam 4578) Muhammad ibn Hatim narrated: Hajjaj narrated; from Ibn Jurayj; Abu al-Zubayr reported; that he heard Jabir being asked how many they were on the Day of al-Hudaybiyah. He said: 'We were 1400. We gave him our pledges, with 'Umar holding his hand under the tree. It was a great thorn tree. We all pledged to him, except Jadd ibn Qays al-Ansari who hid himself under his camel's belly'.

وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، سَمِعَ
جَابِرًا يُسْأَلُ: كَمْ كَانُوا يَوْمَ الْحُدَيْبِيَّةِ؟ قَالَ: كُنَّا أَرْبَعَ عَشْرَةَ مِائَةً. فَبَايَعْنَاهُ وَعُمَرُ
أَخَذَ بِيَدِهِ تَحْتَ الشَّجَرَةِ، وَهِيَ سَمُرَةٌ. فَبَايَعْنَاهُ غَيْرَ جَدِّ ابْنِ قَيْسٍ الْأَنْصَارِيِّ،
اخْتَبَأَ تَحْتَ بَطْنِ بَعِيرِهِ.

[4201-70]. (Dar al-Salam 4579) Ibrahim ibn Dinar narrated to me: Hajjaj ibn Muhammad al-A'war, Sulayman ibn Mujalid's *mawla* narrated; he said: Ibn Jurayj said: Abu al-Zubayr reported to me that he heard Jabir being asked: 'Did the Prophet take pledges at Dhul-Hulayfah?' He said: 'No, but he prayed there. He did not take pledges under any tree except the tree at al-Hudaybiyah'.

Ibn Jurayj said: 'Abu al-Zubayr reported to me that he heard Jabir ibn 'Abdullah say: "God's Messenger supplicated at the well at al-Hudaybiyah".'

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ، حَدَّثَنَا حَجَّاجٌ بْنُ مُحَمَّدٍ الْأَعْوَرُ مَوْلَى سُلَيْمَانَ بْنِ مُجَالِدٍ قَالَ:
قَالَ ابْنُ جُرَيْجٍ، وَأَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يُسْأَلُ: هَلْ بَايَعَ النَّبِيُّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ بِذِي الْخُلْفَةِ؟ فَقَالَ: لَا، وَلَكِنْ صَلَّى بِهَا. وَمِنْ يَبَاعِ حَيْدَ شَجَرَةٍ إِلَّا الشَّجَرَةَ
الَّتِي بِالْحُدَيْبِيَّةِ.

قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَعَا النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بئرِ الْحُدَيْبِيَّةِ.

[4202–71]. (Dar al-Salam 4580) Sa‘id ibn Mansur al-Ash‘athi, Suwayd ibn Sa‘id, Ishaq ibn Ibrahim and Ahmad ibn ‘Abdah narrated (Sa‘id’s text):ⁱ Sufyan (Sa‘id and Ishaq said: ‘reported’ and the others said: ‘narrated’); from ‘Amr; from Jabir. He said: ‘We were 1400 on the Day of al-Hudaybiyah. The Prophet said to us: “Today, you are the best people on earth”. Jabir said: ‘If I could see, I would have shown you the spot where the tree was’.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَأَحْمَدُ بْنُ
عَبْدَةَ (وَاللَّفْظُ لِسَعِيدٍ)، قَالَ سَعِيدٌ وَإِسْحَاقُ أَخْبَرَنَا وَقَالَ الْآخَرَانِ حَدَّثَنَا سُفْيَانُ، عَنْ
عَمْرٍو، عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعِمِائَةٍ، فَقَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
: «أَنْتُمْ الْيَوْمَ خَيْرُ أَهْلِ الْأَرْضِ». وَقَالَ جَابِرٌ: لَوْ كُنْتُ أَبْصِرُ لَأَرَيْتُكُمْ مَوْضِعَ الشَّجَرَةِ.

[4203–72]. (Dar al-Salam 4581) Muhammad ibn al-Muthanna and Ibn Bashshar narrated:ⁱⁱ both said: Muhammad ibn Ja‘far narrated; Shu‘bah narrated; from ‘Amr ibn Murrah; from Salim ibn Abi al-Ja‘d. He said: ‘I asked Jabir ibn ‘Abdullah about the people [who pledged] under the tree? He said: “Had we been 100,000, [the well] would have given us enough [water]. We were 1500”.

i. Related by al-Bukhari, 4154, and in a shorter version, 4840.

ii. Related by al-Bukhari in longer versions 3576, 4152, and 5639; al-Nasā‘i in similar wording, 77.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُسَيَّبِ، وَأَبْنُ بَسَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ
عَمْرِو بْنِ مُرَّةٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ أَصْحَابِ
الشَّجَرَةِ؟ فَقَالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا. كُنَّا أَلْفًا وَخَمْسِمِائَةً.

[4204-73]. (Dar al-Salam 4582) Abu Bakr ibn Abi Shaybah and Ibn Numayr narrated: both said: 'Abdullah ibn Idris narrated [H]. Rifa'ah ibn al-Haytham narrated; Khalid (meaning al-Tahhan) narrated; both said: from Hudayn; from Salim ibn Abi al-Ja'd; from Jabir. He said: 'Had we been 100,000, [the well] would have given us enough [water]. We were 1500'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، ح. وَحَدَّثَنَا
رِفَاعَةُ بْنُ الْهَيْثَمِ، حَدَّثَنَا خَالِدٌ (يَعْنِي الطَّحَّانَ)، كِلَاهُمَا يَقُولُ عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ
أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا. كُنَّا خَمْسَ عَشْرَةَ مِائَةً.

[4205-74]. (Dar al-Salam 4583) 'Uthman ibn Abi Shaybah and Ishaq ibn Ibrahim narrated: Jarir (Ishaq said: 'reported' and 'Uthman said: 'narrated'); from al-A'mash; Salim ibn Abi al-Ja'd narrated to me. He said: 'I said to Jabir: "How many were you on that day?" He said: "1400".'

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ عُثْمَانُ
حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، حَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ قَالَ: قُلْتُ لَجَابِرٍ: كَمْ كُنْتُمْ
يَوْمَئِذٍ؟ قَالَ: أَلْفًا وَأَرْبَعِمِائَةً.

[4206-75]. (Dar al-Salam 4584-4585) 'Ubaydullah ibn Mu'adh narrated:ⁱ my father narrated; Shu'bah narrated; from 'Amr

i. Related by al-Bukhari, 4153, and 4155.

(meaning Ibn Murrah); ‘Abdullah ibn Abi Awfa narrated to me. He said: ‘The people who gave the pledge at the tree were 1300. Aslam constituted one-eighth of the Muhajirin’.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو (يَعْنِي ابْنَ مُرَّةَ)،
حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى قَالَ: كَانَ أَصْحَابُ الشَّجَرَةِ أَلْفًا وَثَلَاثِينَ، وَكَانَتْ
أَسْلَمُ ثُمْنُ الْمُهَاجِرِينَ.

Ibn al-Muthanna narrated: Abu Dawud narrated [H]. Also, Ishaq ibn Ibrahim narrated; al-Nadr ibn Shumayl reported; both from Shu‘bah; with the same chain of transmission: the same text.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ
بْنُ شُمَيْلٍ، جَمِيعًا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[4207-76]. (Dar al-Salam 4586-4587) Yahya ibn Yahya narrated: Yazid ibn Zuray‘ reported; from Khalid; from al-Hakam ibn ‘Abdullah ibn al-A‘raj; from Ma‘qil ibn Yasar. He said: ‘On the Day of the Tree, when the Prophet (peace be upon him) was taking the pledges of the people, I lifted one of its branches over his head. We were 1400. We did not pledge to him to die, but we pledged to him that we would not run away’.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ
الْأَعْرَجِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: لَقَدْ رَأَيْتُنِي يَوْمَ الشَّجَرَةِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُبَايِعُ النَّاسَ، وَأَنَا رَافِعٌ غُصْنًا مِنْ أَغْصَانِهَا عَنْ رَأْسِهِ. وَنَحْنُ أَرْبَعُ عَشْرَةَ مِائَةً. قَالَ: لَمْ
نُبَايِعْهُ عَلَى الْمَوْتِ، وَلَكِنْ بَايَعْنَاهُ عَلَى أَنْ لَا نَفِرَّ.

Yahya ibn Yahya narrated: Khalid ibn 'Abdullah reported; from Yunus; with the same chain of transmission: **the same text.**

وَحَدَّثَنَا يُحْيَى بْنُ يُحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ يُونُسَ، بِهَذَا الْإِسْنَادِ.

[4208-77]. (Dar al-Salam 4588) Hamid ibn 'Umar narrated:ⁱ Abu 'Awanah narrated; from Tariq; from Sa'id ibn al-Musayyib. He said: 'My father was among those who gave their pledges to God's Messenger at the tree. We went for our pilgrimage the following year, and we could not determine its place. If you can identify it, you must know better!'

وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: كَانَ أَبِي مِمَّنْ بَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الشَّجَرَةِ. قَالَ فَاَنْطَلَقْنَا فِي قَابِلٍ حَاجِّينَ، فَخَفِيَ عَلَيْنَا مَكَانُهَا. فَإِنْ كَانَتْ تَبَيَّنَتْ لَكُمْ، فَأَنْتُمْ أَعْلَمُ.

[4209-78].ⁱⁱ Muhammad ibn Rafi' narrated: Abu Ahmad narrated: he said: and I recited it to Nasr ibn 'Ali; from Abu Ahmad; Sufyan narrated; from Tariq ibn 'Abd al-Rahman; from Sa'id ibn al-Musayyib; from his father; that 'They were with God's Messenger (peace be upon him) in the Year of the Tree, and they forgot its place the following year'.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو أَحْمَدَ قَالَ: وَقَرَأْتُهُ عَلَى نَصْرِ بْنِ عَلِيٍّ، عَنْ أَبِي أَحْمَدَ، حَدَّثَنَا سُفْيَانُ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّهُمْ كَانُوا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الشَّجَرَةِ. قَالَ: فَنَسُوا مِنْ الْعَامِ الْمُقْبِلِ.

i. Related by al-Bukhari, 4162, 4163, 4164, and 4165.

ii. This hadith is attached to the one before it in Dar al-Salam's edition.

Shu'bah narrated; from Qatadah; from Sa'id ibn al-Musayyib; from his father. He said: 'I was at the tree. I came again later, but I could not identify it'.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالَا: حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ قَالَ: لَقَدْ رَأَيْتُ الشَّجَرَةَ، ثُمَّ أَتَيْتُهَا بَعْدُ فَلَمْ أَعْرِفْهَا.

[4211-80]. (Dar al-Salam 4590-4591) Qutaybah ibn Sa'id narrated:ⁱ Hatim (meaning Ibn Isma'il) narrated; from Yazid ibn Abi 'Ubayd, Salamah's ibn al-Akwa's *mawla*. He said: 'I asked Salamah: "What did you pledge to God's Messenger (peace be upon him) on the Day of al-Hudaybiyah?" He said: "We pledged to die".'

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ (يَعْنِي ابْنَ إِسْمَاعِيلَ)، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ مَوْلَى سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: قُلْتُ لِسَلَمَةَ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ؟ قَالَ: عَلَى الْمَوْتِ.

Ishaq ibn Ibrahim narrated: Hammad ibn Mas'adah narrated; Yazid narrated; from Salamah: **the same text**.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، حَدَّثَنَا يَزِيدُ، عَنْ سَلَمَةَ، بِمِثْلِهِ.

i. Related by al-Bukhari, 4169, 7206, and in a longer version, 2960; al-Tirmidhi, 1592; al-Nasā'ī, 4170.

al-Makhzumi reported; from 'Abbad ibn Tamim; from 'Abdullah ibn Zayd. He said: 'Someone came to him and said: "Here is Ibn Hanzalah accepting people's pledges". He asked "To do what?" He said: "To die". He said: "I shall not give such a pledge to anyone after God's Messenger (peace be upon him)".'

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمَخْزُومِيُّ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: أَتَاهُ آتٍ فَقَالَ: هَذَا ابْنُ حَنْظَلَةَ يُبَايِعُ النَّاسَ. فَقَالَ: عَلَى مَاذَا؟ قَالَ: عَلَى الْمَوْتِ. قَالَ: لَا أُبَايِعُ عَلَى هَذَا أَحَدًا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Text Explanation

These hadiths give the number of the Prophet's Companions who attended the pledge at al-Hudaybiyah as 1400, but one hadith makes them 1500, and one reports 1300. Both al-Bukhari and Muslim mention all these three figures in their *Sahih* anthologies, but most of the hadiths they relate mention 1400. These figures can be reconciled as the exact number was between 1400 and 1500. The narrators who gave the number as 1400 ignored the extra, rounding the figure down, while those who said 1500 rounded the figure up. Those who said 1300 did not make an accurate count.

In the hadiths narrated by Jabir, Nos. 4198, and 4199, and the hadith narrated by Ma'qil ibn Yasar, No. 4207: 'We did not pledge to die, but pledged not to run away'. However, in Salamah's narration, No. 4211, they pledged to die. The same meaning is understood from 'Abdullah ibn Zayd's narration, No. 4212. In other pledges, such as the one narrated by Mujashi' ibn Mas'ud, it was a pledge to migrate, believe in Islam and fight for it. In hadiths narrated by Ibn 'Umar

i. Related by al-Bukhari, 2959; 4167.

and not to contend against rulers. Another hadith narrated by Ibn 'Umar, but not related by Muslim, states the pledge was to 'remain steadfast'.

Scholars said that the last one covers all those meanings and explains the purpose of all reports. The pledge 'not to run away' means to remain steadfast until we gain victory over our enemy or be killed. This is exactly the meaning of a pledge to die, as it means that we remain steadfast even if it leads to our death. Death is not intended for its own sake. The same applies to the pledge to undertake jihad. It requires to show steadfastness, but God knows best.

At the beginning of Islam, it was required that 10 Muslims must stand up to 100 unbelievers and not run away from them. If the Muslims were 100, they were required to stand up to 1000 unbelievers. This was subsequently abrogated, and believers are now required to stand up to double their numbers. This is the view of our school. The view of Ibn 'Abbas, Malik and the majority of scholars is that the relevant verse is abrogated. Abu Hanifah and a number of scholars said that it is not abrogated. However, they differ as to whether only numbers are considered or account should be taken of strength and weakness. The majority consider that strength and weakness are not taken into consideration because of the clear meaning of the relevant Qur'anic text. The hadith narrated by 'Ubadah, stating that the Ansar pledged to the Prophet 'Not to associate partners with God, not to steal, commit adultery, etc.' took place early, before the Prophet's migration to Madinah with his Makkan Companions. This was before fighting was made a duty.

Hadith No. 4203, says: 'I asked Jabir ibn 'Abdullah about the people [who pledged] under the tree? He said: "Had we been 100,000, [the well] would have given us enough [water]. We were 1500".' This hadith is a short version of the hadith which speaks about the well at al-Hudaybiyah, No. 4095. It means that when the Prophet and his Companions arrived at al-Hudaybiyah, they found its well giving very little water. The Prophet dropped some of his saliva into it and supplicated, and the water rose high. It seems that the questioner in

the water and other matters.
Hence, Jabir answers him that the Prophet's Companions were 1500, but the water of the well, after God had increased it, would have sufficed for 100,000. The Prophet's supplication was for God to bless the water of the well.

Hadith No. 4208, mentions that the Prophet's Companions did not recognize the tree under which they gave the Prophet their pledges. Scholars said that the reason for its obscurity was that people would not venerate it for the good action that took place under it and that God bestowed His blessing and acceptance on the Prophet's Companions there. Had it remained well-known, people who lack knowledge may have venerated it and even worshipped it. Therefore, God obscured its place as an act of grace.



NO RESETTLEMENT FOR MIGRANTS

[4213–82]. (Dar al-Salam 4593) Qutaybah ibn Sa‘id narrated:ⁱ Hatim (meaning Ibn Isma‘il) narrated; from Yazid ibn Abi ‘Ubayd; from Salamah ibn al-Akwa‘; that he visited al-Hajjaj. Al-Hajjaj said to him: ‘Ibn al-Akwa‘! Have you turned back on your heels? Have you reverted to being a bedouin?’ He said: ‘No, but God’s Messenger (peace be upon him) gave me permission to settle in the desert area’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ (يَعْنِي ابْنَ إِسْمَاعِيلَ)، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ، أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ، فَقَالَ: يَا ابْنَ الْأَكْوَعِ، ارْتَدَدْتَ عَلَى عَقْبَيْكَ، تَعَرَّبْتَ؟ قَالَ: «لَا، وَلَكِنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذِنَ لِي فِي الْبَدْوِ».

Text Explanation

Clarification

To understand this hadith, we need to bear in mind that Salamah ibn al-Akwa‘ was one of the Muhajirin Companions of the Prophet. He lived in Madinah after the Prophet passed away, but after the third Caliph, ‘Uthman, was assassinated, he moved to al-Rabadhah,

i. Related by al-Bukhari, 7087; al-Nasā‘ī, 4197.

there and in the child. However, shortly before his death, he returned to Madinah, where he died in the Year 74 AH, 694 CE.

In his commentary on this hadith, Imam al-Nawawi gives the following quotation from *Qadi 'Iyad*:

The Muslim community is unanimous that a migrant may not abandon his migration and return to his original hometown. For any of the Muhajirin to go back to being a bedouin is considered a cardinal sin. This is the reason why al-Hajjaj questioned Salamah ibn al-Akwa' in this way. Therefore, Salamah informed him that his decision to live in the bedouin area was by the Prophet's permission. Moreover, Salamah might have gone to settle in an area other than his original place. Besides, the purpose behind the duty that the migrants, i.e., Muhajirin, must stay at the place to which they migrated applied during the Prophet's lifetime in order to support him and be by his side. Perhaps this applied before the takeover of Makkah. When it was taken over, and Islam triumphed over all other religions, God added to the strength of the Muslim community while the unbelievers were in humiliation; all this meant that the duty of migration was dropped. The Prophet (peace be upon him) said: 'No migration after the takeover [of Makkah]'. He also said: 'The migration has been credited to its people', meaning those who left their homes and properties before the takeover of Makkah to join the Prophet and support him and his faith, ensuring the faithful application of the Islamic code of law.

Scholars are all agreed that migration was a duty for the Muslims of Makkah before the takeover. Was it a duty for Muslims living elsewhere? Scholars said that migration was recommended to them, not a duty. This is stated by Abu 'Ubayd in his book, *al-Amwal*. The Prophet did not order the delegations he received in Madinah before the takeover of Makkah to migrate. It is also said that migration was a duty

binding on those Muslims living in towns whose populations were not all Muslims so that they would not be under the laws of unbelievers.



PLEDGES AFTER THE MAKKAH TAKEOVER

[4214-83]. (Dar al-Salam 4594) Muhammad ibn al-Sabbah Abu Ja'far narrated:ⁱ Isma'il ibn Zakariyya' narrated; from 'Asim al-Ahwal; from Abu 'Uthman al-Nahdi; Mujashi' ibn Mas'ud al-Sulami narrated to me. He said: **'I went to the Prophet to pledge to him to migrate. He said: "The migration has been credited to its people; but your pledge of allegiance is to remain committed to Islam, strive for God's cause and do what is good".'**

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَبُو جَعْفَرٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، حَدَّثَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَايَعُهُ عَلَى الْهِجْرَةِ، فَقَالَ: «إِنَّ الْهِجْرَةَ قَدْ مَضَتْ لِأَهْلِهَا، وَلَكِنْ عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ».

[4215-84]. (Dar al-Salam 4595) Suwayd ibn Sa'id narrated to me: 'Ali ibn Mushir narrated; from 'Asim; from Abu 'Uthman; he said: Mujashi' ibn Mas'ud al-Sulami reported to me saying: **'I took my brother, Abu Ma'bad, to God's Messenger after the takeover of Makkah and said: "Messenger of God, take his pledge to migrate". He said: "The migration has been**

ⁱ Related by al-Bukhari, 2962, 2963, 3078, 3079, 4305, 4306, 4307, and 4308.

credited to its people". I asked: "What pledge do you take from him, then?" He said: "A pledge of commitment to Islam, striving for God's cause and doing what is good".'

Abu 'Uthman said: 'I met Abu Ma'bad and reported to him what Mujashi' said. He said: "He has told you the truth".'

وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ قَالَ: أَخْبَرَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ قَالَ: جِئْتُ بِأَخِي أَبِي مَعْبَدٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الْفَتْحِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ بَايَعُهُ عَلَى الْهَجْرَةِ. قَالَ: «قَدْ مَضَتْ الْهَجْرَةُ بِأَهْلِهَا». قُلْتُ: فَبِأَيِّ شَيْءٍ تُبَايَعُهُ؟ قَالَ: «عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ».

قَالَ أَبُو عُثْمَانَ: فَلَقِيتُ أَبَا مَعْبَدٍ فَأَخْبَرْتُهُ بِقَوْلِ مُجَاشِعٍ، فَقَالَ: صَدَقَ.

[4216-000]. (Dar al-Salam 4596) Abu Bakr ibn Abi Shaybah narrated: Muhammad ibn Fudayl narrated; from 'Asim; with the same chain of transmission: **the same text, but he said: 'I met his brother'. He said: 'Mujashi' has told the truth', but he did not mention Abu Ma'bad.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ. قَالَ: فَلَقِيتُ أَخَاهُ فَقَالَ: صَدَقَ مُجَاشِعٌ. وَلَمْ يَذْكُرْ أَبَا مَعْبَدٍ.

[4217-85]. (Dar al-Salam 4597-4598) Yahya ibn Yahya and Ishaq ibn Ibrahim narrated:ⁱ both said: Jarir reported; from Mansur; from Mujahid; from Tawus; from Ibn 'Abbas. He said: 'On the day of the takeover of Makkah, God's Messenger

i. Related by al-Bukhari, 1349, 1587, 1834, 2783, 2825, 3077, and 3189; Abu Dāwūd in similar wording, 2018, and 2480; al-Tirmidhi, 1590; al-Nasā'ī, 2874, 2875, and 4181.

said: "No migration is now applicable, but only striving for God's cause and for the right purpose. If you are called upon to join a military effort, join it".'

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ، فَتَحَ مَكَّةَ: «لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ. وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا».

Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated: both said: Waki' narrated; from Sufyan [H]. Also, Ishaq ibn Mansur and Ibn Rafi' narrated; from Yahya ibn Adam; Mufaddal (meaning Ibn Muhalhil) narrated [H]. And, 'Abd ibn Humayd narrated; 'Ubaydullah ibn Musa reported; from Isra'il; all of them from Mansur; with the same chain of transmission: **the same text**.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَابْنُ رَافِعٍ، عَنْ يَحْيَى بْنِ آدَمَ، حَدَّثَنَا مُفَضَّلٌ (يَعْنِي ابْنَ مُهْلِهِلٍ) ح. وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، كُلُّهُمْ عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ: مِثْلُهُ.

[4218-86]. (Dar al-Salam 4599) Muhammad ibn 'Abdullah ibn Numayr narrated: my father narrated; 'Abdullah ibn Habib ibn Abi Thabit narrated; from 'Abdullah ibn 'Abd al-Rahman ibn Abi Husayn; from 'Ata'; from 'A'ishah. She said: 'God's Messenger (peace be upon him) was asked about migration and he said: "No migration is applicable after the takeover [of Makkah], but only striving for God's cause and for the right purpose. If you are called upon to join a military effort, join it".'

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَبِيبٍ بْنُ أَبِي ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْهَجْرَةِ، فَقَالَ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ. وَإِذَا اسْتَنْفَرْتُمْ فَاَنْفِرُوا».

[4219–87]. (Dar al-Salam 4600) Abu Bakr ibn Khallad al-Bahili narrated:ⁱ al-Walid ibn Muslim narrated; ‘Abd al-Rahman ibn ‘Amr al-Awza‘i narrated; Ibn Shihab al-Zuhri narrated to me; ‘Ata’ ibn Yazid al-Laythi narrated to me that he narrated to them saying: Abu Sa‘id al-Khudri narrated to me; that ‘A bedouin asked God’s Messenger (peace be upon him) about migration. The Prophet said to him: “Beware! Migration is very tough. Do you have camels?” The man said: “Yes”. The Prophet asked: “Do you pay their zakat?” He said: “Yes”. The Prophet said: “Then you may do your work overseas.”ⁱⁱ God will not reduce your reward for your good work”.’

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو الْأَوْزَاعِيِّ، حَدَّثَنِي ابْنُ شَهَابٍ الزُّهْرِيُّ، حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، أَنَّهُ حَدَّثَهُمْ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْهَجْرَةِ، فَقَالَ: «وَيْحَكَ إِنَّ شَأْنَ الْهَجْرَةِ لَشَدِيدٌ. فَهَلْ لَكَ مِنْ إِبِلٍ». قَالَ: «نَعَمْ». قَالَ: «فَهَلْ تُؤْتِي صَدَقَتَهَا؟». قَالَ: «نَعَمْ». قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ، فَإِنَّ اللَّهَ لَنْ يَبْرَكَ مِنْ عَمَلِكَ شَيْئًا».

i. Related by al-Bukhari, 1452, 2633, 3923, and 6165; Abu Dāwūd, 2477; al-Nasā‘i, 4175.

ii. The Prophet actually used the term ‘overseas’ although there was no sea between the bedouin’s quarters and Madinah. Further explanation is given in the text.

[4220-000]. (Dar al-Salam 4601) ‘Abdullah ibn ‘Abd al-Rahman al-Darimi narrated: Muhammad ibn Yusuf narrated; from al-Awza‘i; with the same chain of transmission: **the same text**, except that he said: ‘God shall not reduce your reward for your good work’, and he added in the hadith that the Prophet asked him: ‘Do you milk [your camel] on the day you take them to drink?’ He said: ‘Yes’.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنِ الْأَوْزَاعِيِّ، بِهَذَا الْإِسْنَادِ: مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «إِنَّ اللَّهَ لَنْ يَتْرَكَ مِنْ عَمَلِكَ شَيْئًا». وَزَادَ فِي الْحَدِيثِ قَالَ: «فَهَلْ تَحْلُبُهَا يَوْمَ وَرْدِهَا؟». قَالَ: نَعَمْ.

Text Explanation

Hadith No. 4214, says that the Prophet said to the one who wanted to pledge migration: ‘The migration has been credited to its people; but your pledge of allegiance is to remain committed to Islam, strive for God’s cause and do what is good’. This means that the original migration, which is praised and implies great merit so that those who migrated are given clear advantage, took place before Makkah was taken over by the Prophet and his Companions. After the takeover, the Prophet would accept pledges of allegiance in the terms he outlined: Islam, jihad and good action. This method of expression that mentions what is general after the specific has been stated since good action is more general than jihad. In effect, the Prophet offered his Companion a pledge of allegiance based on doing these matters he outlined.

In this hadith, the Prophet says, in effect, that migration is no longer possible. In hadith No. 4217, he says that migration is not applicable after the takeover of Makkah. Scholars of our Shafi‘i School and other scholars said that migration from a hostile land to the land of Islam will remain valid until the Day of Judgement. They understand the hadiths in two ways: the first is that after the takeover of Makkah, no migration from Makkah is valid because

Makkah has become part of the land of Islam, and migration from it is inconceivable. The other explanation is that the highly meritorious and important migration that gives special distinction to the migrants came to an end with the takeover of Makkah. It is credited to its people who migrated before Makkah came under the fold of Islam. With the takeover of Makkah, Islam obviously became much stronger than ever before.

The Prophet says in this hadith, No. 4217: 'No migration is now applicable, but only striving for God's cause and for the right purpose'. This means that good reward through migration is no longer possible after Makkah was taken over by Islam. Such reward is achievable through striving for God's cause, i.e., jihad and good intention. This urges Muslims to always intend to do good, and it makes clear that a Muslim is rewarded for such intention.

The hadith adds: 'If you are called upon to join a military effort, join it'. This means that if the Muslim ruler requires people to join a military expedition of jihad, people should do so. This is clear evidence that jihad is not a personal duty; it is a collective duty, which means that if enough people join it to achieve its purpose, the others are exempt. If they all refrain from joining it, all of them incur a sin. Our scholars say that now jihad is a collective duty, except in the case of unbelievers occupying a Muslim area when it becomes obligatory to the people of that area. If their numbers are not enough, it becomes the duty of adjacent areas to provide the necessary forces. During the Prophet's time, the more correct view of our Shafi'i scholars is that it was a collective duty, but some other scholars said that it was a personal duty. The first group, saying it is a collective duty, argues that during the Prophet's time, military expeditions were sent out, with only some people joining.

In hadith No. 4219, the Prophet tells the bedouin who asked him about migration: 'Beware! Migration is very tough. Do you have camels?' When the man confirmed that he had and he paid their zakat, the Prophet then told him: 'Then you may do your work overseas. God will not reduce your reward for your good work'. The word 'overseas' was used by Arabs at the time to denote villages and towns. So, the Prophet meant that wherever good action is done, its reward will be ample and credited to the one who does it.

The migration the bedouin was asking about referred to moving to Madinah so as to be with the Prophet. The Prophet feared that city life might not be easy for the bedouin and that he would find it hard to do what would be his duty. Therefore, he advised him to do good deeds in his own place, and he would be certain to earn its reward. In the other version, hadith No. 4220, the Prophet asked him whether he milked his camels when they were taken to drink. This refers to the traditional practice of milking camels at the water spring or pool where they are taken to drink. This was done because needy people would come there and the camel owners would give them some milk. The Prophet highlighted this as a good way of earning reward, but God knows best.



WOMEN'S PLEDGES

[4221–88]. (Dar al-Salam 4602) Abu al-Tahir Ahmad ibn 'Amr ibn Sarh narrated to me:ⁱ Ibn Wahb reported; Yunus ibn Yazid reported to me; he said: Ibn Shihab said: 'Urwah ibn al-Zubayr reported to me; that 'A'ishah, the Prophet's wife said: 'When believing women migrated to join God's Messenger (peace be upon him), they were tested according to what God, Mighty and Exalted, said: "Prophet! When believing women come and pledge to you that they will not associate any partner with God, nor steal, nor commit adultery, nor kill their children, nor lie about who fathered their children, nor disobey you in anything reasonable, then accept their pledge of allegiance and pray to God to forgive them. God is Much Forgiving, Ever-Merciful".' (60: 12)

'Ā'ishah said: 'When any Muslim woman acknowledged this, she would be considered to have made the required pledge of allegiance. When they had said this verbally, God's Messenger would say to them: "You may go, I have accepted your pledges". No, by God! God's Messenger's hand never touched a woman's hand at all. He only accepted their pledges verbally'.

'Ā'ishah said: 'By God, God's Messenger (peace be upon him) never stipulated any condition on women except as God had commanded him. God's Messenger's hand never

i. Related by al-Bukhari, 5288; Ibn Mājah, 2875.

touched a woman's hand. When he received their pledges, he would say to them: "I have accepted your pledges", verbally'.

حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرَحٍ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ
يَزِيدَ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، قَالَتْ: كَانَتِ الْمُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُمْتَحَنَنَّ بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: «يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعْنَكَ عَلَى أَنْ لَا
يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ» إِلَى آخِرِ الْآيَةِ.

قَالَتْ عَائِشَةُ فَمَنْ أَقَرَّ بِهَذَا مِنَ الْمُؤْمِنَاتِ، فَقَدْ أَقَرَّ بِالْمُحَنَةِ. وَكَانَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقَرَّرْنَ بِذَلِكَ مِنْ قَوْلِهِنَّ، قَالَ هُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
: «انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ». وَلَا وَاللَّهِ، مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَ
امْرَأَةٍ قَطُّ. غَيْرَ أَنَّهُ يَبَايِعُهُنَّ بِالْكَلَامِ.

قَالَتْ عَائِشَةُ: وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى النِّسَاءِ قَطُّ إِلَّا بِمَا أَمَرَهُ
اللَّهُ تَعَالَى. وَمَا مَسَّتْ كَفُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَّ امْرَأَةٍ قَطُّ. وَكَانَ يَقُولُ
هُنَّ إِذَا أَخَذَ عَلَيْهِنَّ: «قَدْ بَايَعْتُكُنَّ» كَلَامًا.

[4222-89]. (Dar al-Salam 4603) Harun ibn Sa'id al-Ayli and Abu al-Tahir narrated to me:ⁱ Ibn Wahb (Abu al-Tahir said: 'reported' and Harun said: 'narrated'); Malik narrated to me; from Ibn Shihab; from 'Urwah; that 'A'ishah told him about the way women gave their pledges. She said: 'God's Messenger never touched a woman with his hand at all, but he only stipulated his conditions. When he had stipulated the conditions and she accepted, he would say to her: "I accept your pledge and you may go".'

i. Related by Abu Dāwūd, 2941.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْمِيُّ، وَأَبُو الطَّاهِرِ. قَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا وَقَالَ هَارُونُ حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ عَنْ بَيْعَةِ النِّسَاءِ، قَالَتْ: مَا مَسَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ امْرَأَةً قَطُّ، إِلَّا أَنْ يَأْخُذَ عَلَيْهَا. فَإِذَا أَخَذَ عَلَيْهَا فَأَعْطَتْهُ قَالَ: «أَذْهَبِي فَقَدْ بَايَعْتِكِ».

Text Explanation

In hadith No. 4221, 'A'ishah says that when women migrated to join the Prophet (peace be upon him), they were tested. This means that the Prophet accepted their pledges according to what is mentioned in the quoted Qur'anic verse. Any woman who pledged this to God's Messenger was considered to have made the pledge Islam requires. 'A'ishah makes clear that God's Messenger never shook hands with women, but he accepted what they said verbally. This makes clear that men gave their pledges to God's Messenger, shaking hands with him and saying their pledges in words. By contrast, women did not shake hands but verbally stated their pledges.

The hadith also shows that it is permissible to listen to the speech of a woman who is a stranger to one when needed. Her voice is not part of her 'awrah. A man does not touch any part of a woman's body unless necessary for treatment, cupping, dental treatment, applying kohl or eye drops. If no woman is available to do this, then it is permissible for a man to undertake the task as a matter of necessity.



THE PLEDGE TO LISTEN AND OBEY

[4223–90]. (Dar al-Salam 4604) Yahya ibn Ayyub, Qutaybah and Ibn Hujr narrated (Ibn Ayyub's text):ⁱ they said: Isma'il (who is Ibn Ja'far) narrated; 'Abdullah ibn Dinar reported to me; that he heard 'Abdullah ibn 'Umar say: 'We used to pledge to God's Messenger (peace be upon him) that we listen and obey. He would say to us: "In whatever I can".'

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ حُجْرٍ (وَاللَّفْظُ لِابْنِ أَيُّوبَ)، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ (وَهُوَ ابْنُ جَعْفَرٍ)، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: كُنَّا نُبَايِعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ، يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُ».

Text Explanation

The hadith states that 'We used to pledge to God's Messenger (peace be upon him) that we would listen and obey. He would say to us: "In whatever I can".' This means that the Prophet would say to the one giving him such a pledge: 'Say: "In whatever I can".'

This is an aspect of his overflowing compassion and care for his community. He would instruct them to say these words so that no one would give a pledge that involved what was beyond him. The

i. Related by al-Tirmidhi, 1593; al-Nasā'ī, 4198.

hadith shows that if one sees someone giving an undertaking that may involve something beyond him, he should say to that person not to undertake what is beyond him because he will inevitably fail to do it fully. This is similar to the Prophet's urging his community: 'Only undertake what you can fulfil'.

